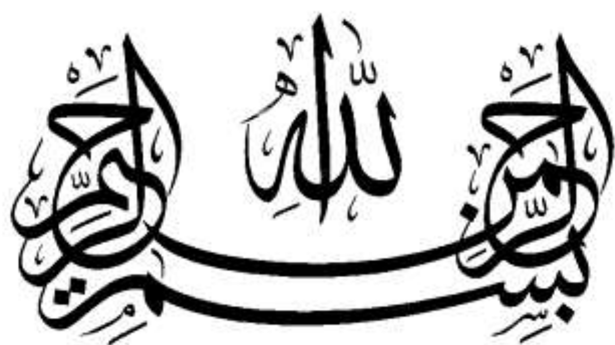

بسم الله الرحمن الرحيم

Lessons
In The
Science Of Hadith

Dr. Kifayatullah wardak

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Publication Company's note

Starting in the name of Allah, the Most Gracious and the Most Merciful, I seek refuge in Allah from Satan the accursed

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْأَخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾

Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the last Day, and remembereth Allah much. Qur'an Al-Ahzab: 21

For a Muslim, the prophetic Hadith is the secondary document after the Qur'an.

Hadith is Sunnah in record. How the immense wealth of Hadith literature has been left to us by the Muhaddiths (scholars of Hadith) is an extremely wide, complex study.

We publish this short treatise on "the science of Hadith" by the learned Dr. Kyfayatullah Wardak with English readers in mind. It is part of our scheme to introduce various aspects of Islam to English readers. May Allah accept it as a good work.

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Introduction

In the name of Allah, We praise Him, seek His help and ask for His forgiveness. Whoever Allah guides none can misguide, and whoever He allows to fall astray, none can guide them aright. We bear witness that there is no one (no idol, no person, no grave, no prophet, no imam, no dai, nobody!) worthy of worship but Allah Alone, and we bear witness that Muhammad (☸) is His slave-servant and the seal of His Messengers.

The Quran and the collections of hadiths are two different things! The Glorious Quran was revealed by Allah on the Last Messenger, Mohamed ar Rasool Allah (☸) as guidance to all mankind.

Allah says in Surah Baqarah aayat 185:

شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ

ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِ

"Ramadan is the month in which the Quran was sent down: this Book is a perfect guidance for mankind and consists of CLEAR teachings which show the right way and are a Criterion of the Truth and falsehood."

Allah says in the Holy Quran Surah Kahf verse 1-2:

ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَـٰبَ وَلَمْ يَجْعَل لَّهُۥ عِوَجَا ۜ ﴿١﴾

قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ

ٱلصَّـٰلِحَـٰتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾

All praise is for Allah ① Alone, Who has sent down this Book to His Servant (Mohamed (☸), and assigned nothing crooked to it. This Book says everything directly, so that he may warn the people of the severe chastisement of Allah and give good news to the believers, who do righteous deeds, that they will have an excellent reward.

It is Allah Who revealed the Glorious Quran, and none other than Allah guarantees its authenticity that it will not be corrupted until the Day of Judgement! The Quran that is available with us today is the exact same Quran as was revealed to the Prophet (ﷺ) almost 1400 years ago! Not a word or a letter has been changed in the Holy Quran, nor will there ever be a change in the Quran until the Day of Judgment; because Allah Subhanah has Himself guaranteed is authenticity and protection.

Allah says in the Holy Quran Surah Al Hijr verse 9:

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ ﴿٩﴾

It is We (Allah), Who has sent down this Quran, and we will assuredly guard it against corruption.

Allah says in the Holy Quran Surah Qiyaamah verses 17-19:

إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾ فَإِذَا قَرَأْنَـٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾

It is for us (Allah) to collect it and to proclaim it. Therefore, when we have proclaimed it, follow its recital (as proclaimed). Nay, more! It is for us to explain it (and make it clear).

The hadiths on the other hand are the collection of narrations of the words, deeds, and something the Prophet (☸) saw happening in front of him and he approved it, disapproved of it, or kept silent!

If one hears or sees the Prophet (☸) do something, then it becomes obligatory on the believer to follow the example of the Prophet (☸). But because these hadiths were memorized and written by human beings, they are obviously open to error. And the ones who recorded these hadiths in a book form did not directly hear or see the deeds of the Prophet (saws), but were narrated to them at least a hundred years after the death of the Prophet (☸) through a chain of narrators, therefore each hadith had to be scrutinized by these recorders and scholars of ahaadiths to determine whether or not what was being narrated were indeed the words and deeds of the Messenger of

Allah (ﷻ) or not. Some scholars have been known to be extremely careful and checked every aspect of the hadith, it content, its narrators, its chain, etc. And only when they were absolutely convinced that everything was perfect, they recorded it in their 'sahih' or authentic collections. Otherhadiths of which they were not sure, they termed them as 'weak hadiths', and some were so against the teachings and guidance of the Quran that they termed those 'fabricated'!

The word *hadith,* according to the dictionary, has several meanings such as "new," "novel," "recent," "modern," and "speech", "report," "account," and "narrative." However, in Islamic context, the term *hadith* means "Prophetic tradition" or "narrative relating deeds and utterances of the Prophet (ﷺ)."

In most cases, the scholars of the science of hadith use the words Sunnah and hadith as interchangeable synonyms. The author of the book *Talwih* says: *"Sunnah* is a more general term than *hadith,* and includes everything related to the Prophet (ﷺ) except the Qur'an: his speech - which is *hadith* - and his behavior and character." According to another opinion, since the majority of Sunni Muslims believe in Qur'an's being sempiternal *(qadim),* everything else except the Qur'an from the

Prophet (☸) came to be called *hadith,* a word closely related with *hadith* meaning "incidental" as opposed to "eternal". Some are of the opinion that the sayings of the *Sahabah* (the Companions of the Prophet ؓ) and the *Tabi`un* (the second generation after the Holy Prophet (☸)) can also be included under the term *hadith.*

How were Hadith Compiled?

The history of the compilation of Hadith may be broadly divided into four stages:

1. The first stage relates to the period of the Prophet ☸ till 10 A.H.

2. The second stage is approximately from 11 A.H. to 100 A.H. This is the period of *Sahaba*, the companions of the Prophet ☸.

3. The third stage is from about 101 to nearly 200 A.H. This is the period of the *Tabiun*, the disciples of the companions of the Prophet ☸ .

4. The fourth stage is roughly from 200 A.H. to 300 A.H. This is the period of *Taba Tabiun*, the disciples of the disciples.

The Muslims are agreed that the Sunnah of the Prophet Muhammad (☸) is the second of the two revealed fundamental sources of Islam, after the Glorious Qur'an. The authentic Sunnah is contained within the vast body of Hadith literature.



Some Initial Definitions

for some terms that are widly used in the scince of hadith

‘ilm al-mustalah (علم المصطلح) the knowledge of the principles and rules by which the state of the isnad (chain) and the text (*matn*) may be known as regards acceptance or rejection. Its usefulness therefore lies in its making possible the distinction between authentic and weak hadith.

al-hadith (الحديث)

Linguistically: something new

Technically: that which is attributed to the Prophet (ﷺ) as regards words, actions or tacit approval, physical features and characteristics.

al-khabar (الخبر)

Linguistically: news.

Technically: there are three sayings:

1) It is the same as “*al-hadith*”

2) hat which is related from other than the Prophet (☸), and

3) That related from the Prophet (☸) or other than Him

al-athar (الاثر)

Linguistically: a remnant.

Technically: there are two sayings:

1) It is the same as “*al-hadith*”, and

2) Sayings and actions attributed to the Companions and Tabi`in

al-isnad (الاسناد) has two meanings:

1) Ascribing the hadith back to the one who said it -connecting the chain of narration, and

2) The chain of narrators which reaches back to the text -which is the same as “al-Sanad”

as-sanad (السند)

Linguistically: a support.

Technically: the chain of narrators, which reaches the text

al-matn (المتن)

Linguistically: a hard protruding part of the earth.

Technically: that which the chain of narration ends at (the text)

al-musnad (المسند)

Linguistically: that which has been attributed to someone.

Technically: it has three meanings:

1) Every book arranged according to the narration's of each Companion separately

2) The hadith which is traced back to the Prophet (saws), (marfu') with a connected isnad (muttasil), and 3) The "sanad"

al-musnid (المسنِد) he who narrates the hadith with its isnad

al-muhaddith (المحدث) he who occupies himself with the science of hadith; with both the sciences of the texts and the chains of narration -and he knows a great many narrations and the condition of their narrators

al-hafiDh (الحافظ) there are two sayings :

1) He is the same as the muhaddith, and
2) He is of a higher standard -such that what he knows at every stage is more than what he does not know

al-hakim (الحكيم) he who has knowledge comprehending almost all of the ahadith such that only a very few escape him



The History of Headth

Prophet Muhammed ♈ forbids the writing of his hadith

It has been documented in Muslim, Ahmed and other sources of hadith that the prophet Muhammad ♈ has prohibited the writing of his hadith. All the hadith collections we have today, and which are regarded by the hadith scholars as authentic (sahih), were written two centuries after the death of the Prophet ♈, for two centuries there was no authorised documentation of the hadith in accordance with the prohibition left by the Prophet ♈. Out of the sahih collections we have today, the first to be written was that of Bukhari who was born in the year 194 after Hijra (870 AD). It is also important to note that the authors of the other six Hadith collections, like Muslim and Abu Dawood, were all born after Bukhari.

The Quran contains a prophecy for the fabrication of hadith by the Prophet's enemies:

Sorat Al An’am 112

وَكَذَٰلِكَ جَعَلۡنَا لِكُلِّ نَبِيٍّ عَدُوّٗا شَيَٰطِينَ ٱلۡإِنسِ وَٱلۡجِنِّ يُوحِي بَعۡضُهُمۡ إِلَىٰ بَعۡضٖ زُخۡرُفَ ٱلۡقَوۡلِ غُرُورٗاۚ وَلَوۡ شَآءَ رَبُّكَ مَا فَعَلُوهُۖ فَذَرۡهُمۡ وَمَا يَفۡتَرُونَ ١١٢

"We have permitted the enemies of every prophet human and jinn devils to inspire in each other fancy words, in order to deceive. Had your Lord willed, they would not have done it. You shall disregard them and their fabrications."

The Quran also confirms that it is in accordance with Allah's will that the fabrication of the hadith was allowed to happen in order to serve as criteria for exposing the true believers from the hypocrites. Those who are attracted to and uphold hadith are proven to be false believers. This can easily be explained by the fact that true believers are satisfied with Allah alone. They are satisfied with Allah's words alone and with Allah's law (Quran) alone. They believe the words of Allah which

describe the Quran as complete and fully detailed, and therefore they do not need any other source. They obey Allah's command to uphold no source of religious law besides the Quran:

(سورة الانعام) 114-115:

أَفَغَيۡرَ ٱللَّهِ أَبۡتَغِي حَكَمٗا وَهُوَ ٱلَّذِيٓ أَنزَلَ إِلَيۡكُمُ ٱلۡكِتَٰبَ مُفَصَّلٗاۚ
وَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡلَمُونَ أَنَّهُۥ مُنَزَّلٞ مِّن رَّبِّكَ بِٱلۡحَقِّۖ فَلَا
تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ ﴿١١٤﴾ وَتَمَّتۡ كَلِمَتُ رَبِّكَ صِدۡقٗا وَعَدۡلٗاۚ لَّا
مُبَدِّلَ لِكَلِمَٰتِهِۦۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴿١١٥﴾

"Shall I seek other than Allah as a source of law, when He has revealed to you this book fully detailed? Those who received the scripture recognise that it has been revealed from your Lord, truthfully. You shall not harbour any doubt.

The word of your Lord is complete, in truth and justice. Nothing shall abrogate His words. He is the Hearer, the Omniscient."

On the other hand, false believers are not satisfied with the Quran being the only source of law, thus they seek other sources:

وَلِتَصۡغَىٰٓ إِلَيۡهِ أَفۡـِٔدَةُ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ وَلِيَرۡضَوۡهُ وَلِيَقۡتَرِفُواْ مَا هُم مُّقۡتَرِفُونَ ١١٣

"This is to let the minds of those who do not believe in the Hereafter listen to such fabrications, and accept them, and thus expose their real convictions."

The books of hadith report the Prophet prohibiting the writing of his hadith and that his followers should not write anything from him other than the Quran! It is also documented that the Prophet maintained his stand until death. Shown below are a number of such hadith:

(1) **Ibn Saeed Al-Khudry** reported that the messenger of Allah had said,

"*Do not write anything from me except Quran. Anyone who wrote anything other than the Quran shall erase it*." [Ahmed,

Vol. 1, Page 171, and Sahih Moslim, Zuhd, Book 42, Number 7147]

Some hadith scholars tried to imply that Muhammed ♈ changed his view about writing the hadiths. However, the following hadith, which was reported 30 years after the death of the Prophet, confirms that the prophet Muhammed never authorised the writing of the hadiths since the time he told his followers not to write but the Quran..

(2) From Ibn Hanbal;

Zayd Ibn Thabit ❼ (The Prophet's ♈ closest revelation writer) visited the Khalifa Mu'aawiyah ❼ (more than 30 years after the Prophet's death), and told him a story about the Prophet ♈ . Mu'aawiyah liked the story and ordered someone to write it down. But Zayd ❼ said. " the messenger of Allah ordered us never to write anything of his hadith".

(3) The famous book, "Ulum Al-Hadith" by Ibn Al-Salah, reports a hadith by Abi Hurayra ♈ in which Abu Hurayra said the Messenger of Allah ♈ came out to us while we were writing his ♈ hadiths and said; "What are you writing?" We

said, "hadiths that we hear from you, messenger of Allah." He said, "A book other than the book of Allah?" We said, "Should we talk about you?" He said, Talk about me, that would be fine, but those who will lie will go to Hell. Abu Hurayra ❼ said, we collected what we wrote of hadiths and burned them in fire.

(4) According to the famous book, "Taq-yeed Al-Ilm", Abu Hurayra ❼ said, the Messenger of Allah ♈ was informed that some people are writing his hadiths. He took to the pulpit of the mosque and said, "What are these books that I heard you wrote? I am just a human being. Anyone who has any of these writings should bring it here. Abu Hurayra ❼ said we collected all these and burned them in fire.

(5) Hazrat Ibn Hanbal in his Musnad book, narrates a hadith in which Abdullah Ibn Omar❼ said, "the Messenger of Allah ♈ one day came out to us as if he was going to depart us soon and said, "When I depart you (die), hold to the book of Allah , prohibit what it prohibits and accept as halal what it makes halal."

(6) Again, in the book "Taq-yeed Al-Ilm", Abu Saeed Al-Khudry said ❼, " I asked the Messenger of Allah ♈ a

permission to write his hadiths, but he refused to give me a permission."

(7) The farewell Pilgrimage of the prophet Muhammed ♈ is a corner stone in the Muslim history. The Final Sermon given by the Prophet ♈ during this pilgrimage was witnessed by thousands of Muslims. There are however three versions of this sermon in the hadiths books. This by itself reflects the degree of corruption of the hadith books as this is the most witnessed speech of the prophet Muhammed ♈.

1- First version, " I left for you what if you hold on to, you will never be misguided, the book of Allah and my family. Moslim 44/4, Nu2408; Ibn Hanbal 4/366; darimi 23/1, nu 3319.

This is the version made up by the Shi'te people.

2-Second version, "I left for you what if you hold on to, you will never be misguided, the book of Allah and my sunnah”. Muwatta, 46/3

This is the version made up by the Sunni people.

3- Third version, "I left for you what if you hold on to, you will never be misguided, the book of Allah." Moslim 15/19, nu 1218; Ibn Majah 25/84, Abu dawud 11/56.

This last version is the version hated by the Sunni and Shiite Muslims alike. This is the only version which conforms with the repeated assertion in the Quran that Muhammed's ♈ message was only the Quran.

History Of The Documentation Of Hadith

The writing and documentation of the hadith is an interesting and important part of Islamic history.

Hadith and the Khalifas Al-Rashideen (guided khalifas)

The four-guided Khalifas who ruled the Muslim Umma (nation) after the death of the prophet Muhammed ♈, respected the command of the Prophet ♈ and prohibited the writing and collection of hadiths. They accepted that the Quran is fully detailed and that it is the only source of religion.

Abu Bakr ❼ at one point was not sure whether to keep what he knows of hadiths or not. He had collected 500 hadiths during very long companionship of the prophet Muhammed ♈, but he could not sleep the night until he burned them. Omar Ibn Al-Khattab ❼ insisted on destroying the hadiths collected by his son Abdullah ❼.

Ali Ibn Abu Talib ❼, the fourth Khalifa in one of his speeches said, "I urge all those who have writings taken from the Messenger of Allah ♈ to go home and erase it. The people before you were annihilated because they followed the hadiths of their scholars and left the book of their Lord ." (Sunan Al-Daramy)

Eagerness of companions in learning of Hadith

The Companions themselves were no less anxious in seeking out and acquiring those hadîth which they might have missed during the Messenger's ♈ lifetime they wanted to hear them and memorize them. 'Abdullâh ibn 'Abbâs ❽ (himself a Companion) relates: "When the Messenger of Allâh ♈ died, I said to one Ansârî, 'Let us ask the Companions of the Prophet as there are still a lot of them.' He replied, 'Quite curious, don't you think, O Ibn Abbâs, that people will be in need of you while a great number of the Companions of the Prophet are still surviving?' So I left him and started asking the Companions . Sometimes when a hadîth was reported to me by anyone of them, I used to approach their houses and found them taking rest at noon. So I would rest my head on my cloak at their door while the wind blew dust on my face

till the man came out and said: ‘O cousin of the Prophet ♈, what brought you here? Why did you not call for me so that I could come to you myself?’ I would say: ‘No, you deserve to be visited by me.’ Then I asked him concerning hadîth." (Mustadrak al-Hâkim 1/107)

Abû Ayyûb al-Ansârî ❽ travelled to Uqba ibn Âmir ❽ to enquire about a single hadîth that no one that remained alive had heard direct from the Prophet ♈ other than him. He said to the Governor of Egypt: "A hadîth which I heard from the Prophet ♈ and now from those left alive no one except for me and Uqba heard it from the Prophet ♈ direct. So please provide me with anyone who can guide me to his house." The Governor sent for someone who directed him to Uqba's house who, on hearing the news of Abû Ayyûb's ❽ arrival, came out hurriedly, saying: ‘What brings you here, O Abû Ayyûb ❽?’ He replied: "A hadîth about protecting a believer that I heard from the Prophet ♈ and no one else except me and you are left who heard it from him ♈." Uqba said: Yes, I heard the Prophet ♈ saying: "Whoever protects a believer from being disgraced, Allâh ☞ will protect him on the Day of Resurrection." Abû Ayyûb ❽ said: "You have told the truth." (Al-Hâkim, Marifat, pp.7-8)

Khalifa Omar Ibn Abdul Aziz And The Permission In Writing Hadith

The Guided Khalifas who ruled the Muslim Umma after the death of the prophet Muhammed ♈ respected the Prophet's wish in not writing anything but the Quran and denounced any attempt of writing the hadiths and Sunna. Their example was followed for the first two centuries after the Prophet's ♈ death. By that time, the lies about the prophet Muhammed ♈ was widespread and the people deserted the Quran to look for hadiths, that is when the Khalifa Omar Ibn Abdel-Aziz issued an order to permit the writing of hadiths and sunna thinking that the genuine hadith would be recorded and that this would thus would put an end to the lies about the prophet Muhammed ♈.



The early writings of hadith

As for the notion that hadiths were written as early as the Prophet's ♈ time, this is historically correct but the Prophet ♈ himself and those who ruled after him condemned these writings and looked at those who wrote these hadiths with disgrace. As we mentioned before that the prophet Muhammed ♈ burned the collected hadiths, and was very angry at people making "another book with the book of Allah ." Abu Baker ❼ and Omar Ibn Al-Khattab ❼, were also reported to burn the hadiths collections.

This prohibition of hadiths was continued until Omar Ibn Abdel-Aziz permitted the writing of hadiths and sunna, then many books and (Kararees) appeared containing hadiths, e.g. Ibn Greeg, Malik Ibn Anas, Mohammed Ibn Is'haq. The most famous from among these were the book of Malik Ibn Anas, (Al-Muwattaa) which had about 500 hadiths. At the end of the second century the books known as (Masaned) appeared, e.g. the Masnad of Ahmed Ibn Hanbal that has about 40,000 hadiths. In the first half of the third century the famous six books of hadiths appeared and these are the books used by many of the scholars these days.

1- Sahih Bukhari.

2- Sahih Moslem.

3- Sunan Abu Daoud.

4-Sunan Al-Termethy.

5-Sunan Al-Nesaay.

6- Sunan Ibn Mageh.

Styles and Types of ahadith books

During the early period of hadith compilations nothing specific regarding subject, order or arrangement was into consideration. However with the passage of time ahadith were compiled on different patterns and different styles. Depending upon these patterns and styles of arrangements, the ahadith books are classified into different categories.

Some of the well known categories are as follows;

1 - Al-Sahih الصحيح

These are the books that contains ahadith, which on their personal judgment and criterion of the compilers, as ‘sahih’. However, there exist probabilities that some of the ahadith in such books may not have been judged ‘sahih’ by other compilers.

Few of such books are;

1. Sahih al-Bukhari,
2. Sahih Muslim,
3. Sahih ibn Khuzaima,
4. Sahih ibn Habban,
5. Kitab al ilzamat by Abul Hasan Ali ibn Umar Dar Qutni, and others.

2 - Al- Jama'e الجامع

These are the books in which ahadith cover the following eight subjects viz.,

1. Siyar,سيرة plural of Sirah – the complete biography of Prophet ☸
2. Adab,اداب plural of 'adab' – the etiquettes.
3. Tafsir تفسير the exegesis of Qur'an.
4. Aqa'ed عقائد the believes.
5. Fitn, فتن plural of 'fitna' sedition, discord.
6. Alamat علامات the signs of day of judgment.
7. Ahkam, احكام plural of 'hukm' – laws of 'shareeah.
8. Manaqib, مناقب plural of Manqabt – the fine qualities of the Prophet ♈, his 'sahaaba ✍' (companions) and his tribe.

The following books of ahadith fall in this category;

1. Jama'e al Bukhari,
2. Jama'e Muslim,
3. Jama'e al Tirmidhi
4. Jama'e Sufyan ibn Saeed ibn Masrooq al Kufi, and others.

The books Jama'e al Bukhari and Jama'e Muslim are also termed as al Sahih.

3 - Al Sunnan السنن

In these books the ahadith are compiled subject wise, and the subject matters are arranged under the sections of law of books. These sections, initially were called 'abwaab, then they were termed as 'musannaf' and at present these are called 'sunnan'.

Following are some famous ‘al sunnan’ books;

1. Sunnan ibn Jareeh, by abul Waleed Abdul Malik ibn Abdul Aziz Rumi (d.151 H),
2. Sunnan Saeed ibn Mansoor (d. 227 H),
3. Sunnan abi Jafar, by Muhammad ibn al Sabah Dawalbi (d. 227 H),
4. Sunnan al Imam al Shafaii (d. 204 H),
5. Sunnan al Daarmi (d. 255 H),
6. Sunnan al Tirmidhi (d. 279 H),
7. Sunnan ibn Majaa (d. 275 H),
8. Sunnan abi Dawood (d. 275 H),
9. Sunnan al Sughra by Ibn Shoib Nisaii (d. 303 H),
10. Sunnan dar al Qatni (d. 385 H),
11. Sunnan Ani Bakr Ahmad ibn Suliman Najjar (d. 348 H),
12. Sunnan abi Qasim (d. 418 H),
13. Sunnan al Kubra by Ibn al Hussain Bayhaqi (d. 458 H),

14. Sunnan al Sughra by Ibn al Hussain Bayhaqi.

4 - Al Musaneed المسانيد

These are the books in which ahadith are arranged according to the names of the 'Sahaaba'. Meaning that all the ahadith narrated by a particular 'Sahaabi' are compiled at one place, no matter what subject any hadith deal with. The criterion of selection of 'Sahaabi' is either based upon seniority i.e. who embraced Islam first, or on alphabetical order. Some times Sunnan are compiled on the bases of cities or regions.

Some of the 'masaneed' based upon the names of 'sahaaba ' are;

15. Munad abi Dawood a; Tyalsee (d. 204 H),
16. Musnad abi Ishaq al Jawhari (d. 244 H),
17. acollection of ahadith from Abu Bakr Siddiq ra , and others.

Some of the 'masaneed' referring to the three Imams are;

1. Munad al Imam Abu Hanifa,

2. Musnad al Shaafii,

3. Musnad Ahmad.

5- Al Mawataat الموطآت

Such book contains ahadith of Prophet ♈ , the narrations of ‘Sahaaba’, fatawa (rulings) of ‘Tabiin’ and sayings of the writer himself.

Such books are;

1. Mawatta al Imam Malik by Malik ibn Anas (d.179 H),
2. al Mawatta by Muhammad ibn Abdur Rahman bin Abi Za’ib (d. 158 H),
3. Mawatta Ubdaan by Abu Muhammad Abdullah ibn Musa Maruzi (d. 293 H)

6 – Al Musannafat المصنفات

Such book contains ahadith of Prophet ♈ , the narrations of ‘Sahaaba’, and fatawa (rulings) of ‘Tabiin’. It does not contain the sayings of the writer but includes a great number of

narrations of ‘Sahaaba ❼’. There is no much difference between Sunnan, Mawattaat and Musannafat.

7- Al Mu’ajim المعاجم

According to Shaikul Hadith Muhammad Zakaria, ‘mu’jam’ is that book of hadith in which the alphabetical order is maintained for the narrators no matter they are ‘sahaaba ’ or the teachers of the compilers. It means ‘mu’jam’ is very close to ‘musnad’.

Some of the known ‘mu’ajam’ are;

1. Al Mu’jam as Saghir by Imam Tabarani, in which he has selected one hadith each from his teachers.
2. Mu’jam al Sahaaba by Abu Muhammad Hussain ibn Masud Baghwi (d. 516 H),
3. Mu’jum al Sahaaba by ibn Qana’e (d. 351 H) and others.

8 - Al Mustadrakat المستدركات

Al Mustadfak is that book in which those ahadith are compiled which were gathered by others but they could not include these in their books, although these ahadith were at par with the criterion set by them. Mustadarakat have been written for ‘Sahihain’ (Sahih Bukhari, Sahih Muslim).

These include;

1. Kitab al ilzamat by Ali ibn Umar ibn Ahmad Dar Qatni (d. 385 H), In this book Dar Qatni compiled those ahadith which fulfilled the criterion set by Imam Bukhari and Muslim but were included in their ‘Sahihain’.This book is also based upon the principle of ‘Musnad’.
2. al Mustadrak ela as Sahihain by Hafiz abu Zar Harvi (d. 434 H),
3. al Mustadrak as Sahihain by Abu Abdullah al Hakim Nishapuri (d. 405 H).

9 - Al Mustakhrajat المستخرجات

In such books those ahadith have been compiled which are taken by other books without mentioning the names of those compilers. Following are some examples;

Mustakharajat on Sahih Bukhari:

1. Al Mustakhraj by Abi Bakr Ahmad ibn Ibrahim Ismaili (d. 371 H),
2. Mustakhraj al Ghatrifi by Hafiz abu Ahmad ibn Abu Hamid Ghatrifi 9d. 377 H).

Mustakharajat on Sahih Muslim:

1. Mustakhraj Abi Muhammad at Tusu (d. 339 H),
2. Mustakhraj Abi Saeed Nishapuri (d. 353 H).

Mustakharajat on Sahihain:

1. Mustakhraj Abi Naeem by Abu Naeem Ahmad ibn Abdullah (d. 430 H),
2. Mustakhraj Abi Bakr al Burqani (d. 425 H)

10 – Al Ajza الاجزاء

In these books ahadith on a particular subject are compiled.

These books include;

1. Juzz al Qira'at Khalf al Imam by Imam Bukhari,
2. Juzz Hajjah al Widaa by Shaikh Muhammad Zakaria (d. 1403 H)

11 – Al Arba'in الاربعين

In such books 40 ahadith are compiled either on one subject or different. In fact the objective to write such books was to follow a hadith related by Imam Bayhaqi, in which Abu Dard'a ❼ narrated that while answering to a question; how much 'ilm' (knowledge) is acquired to become a 'faqih' (jurisprudent),the Prophet Muhammad ♈ said, that whoever amongst my 'ummah' remembers 40 of my ahadith that relates to 'deen' (religion), he will be raised on the day of resurrection as a 'faqih', and I will be his witness and 'shaafe' (recommender). (Mishkaat, Kitab al Ilm, 240/10)

1. The first 'Arbai'n' was written by Abdullah ibn Mubarek.
2. Imam Dar Qatni,
3. Imam Hakim,
4. Abu Naeem,
5. Abu Abdur Rahman Salma,
6. Abu Bakr Bayhaqi
7. Imam Nawwai also compiled 'Arbai'n'.

12 – Al Mawduat الموضوعات

These are books in which fabricated or concocted narrations are compiled.

Such books include;

1. Al Mawduaat al Kubra by Ibn Jawzi,
2. Al Minar al Munif fi al Sahih wa al Da'if by Ibn Qayyam,
3. Al Mawduaat al Kubra by Mulla Ali Qari,
4. Silsila al Ahadith al Da'ifa by Allama Nasiruddin Albaani.

13 – Al Ahkaam الاحكام

These books contains ahadith selected from the most reliable books and are related to 'ahkam' (laws of 'shareeah' and 'fiqh'.

Balugh al Maraam min Adl al Ahkaam' by Hafiz ibn Hajr is a good example of it.

Such books also fall in the category of ‘Sunnan’.

14 – Al Mashikha المشيخه

In such books ahadith related to one particular Shaikh are compiled.

For example:

Mashikha al Hafiz Abi Yaala al Khalilee (d. 446 H)

15 – Al Mujjared المجرد

Such books contains those ahadith from one of the reliable books but repetition of ‘isnad’ and ‘matan’ are omitted and is only referred to narrating ‘sahaabi’.

For example

‘Tajreed al Sahihain’ by Imam Qartabi.

16 – Al Takhreej التخريج

In these books such ahadith which were without ‘isnad’ in other books, are compiled with relevant ‘isnad’.

For example

1. Talkhis al Hubair fi Takhrij
2. Ahadith al Rafa’e al Kabeer by Hafiz ibn Hajar.

17 – Al Jama’a الجامع

Such books contains those ahadith from different reliable books but repetition of ‘isnad’ is omitted.

For Example:

1. Al Jama’a bain al Sahihan by Imam Abu Abdullah Muhammad ibn Abu Nasr Hameedi (d. 488 H),
2. Jama’a al Jawama’e by Allama Jajaluddin Sauti (d. 911 H)

18- Al Fahris الفهرس

Such books have compilations of the ‘fahris’ (list) of all the ahadith books, so that any hadith may be located easily.

For example

Miftah Sahih al Bukhari and Miftah Sahih Muslim both by Muhammad ibn Mustafa Tauqadi.

19 – Al Itraaf الاطراف

In these books hadith are collected by their first or last lwords, so that a particular hadith may be recognized.

Such books are very helpful to relocate a semi-forgettable hadith.

For Example:

Itraaf al Sahihain by Abu Masud Ibrahim ibn Muhammad Damishiqi (d. 401 H)

20 – Al Mushtehara المشتهره

In these books such ahadith are collected which are 'mashoor' (well circulated) but their 'isnad' is generally not known.

For example;

1. Al Durr al Muntashra fi al Ahadith al Mushtehara by Allama Jalaluddin Sauti,
2. Al La'a li al Manshura fi al Ahadith al Mashhura by Hafiz ibn Hajar.

21 – Asbaab al Hadith اسباب الحديث

Ahadith, along with details that how, when and under what circumstances these were narrated by Prophet sws, are compiled in such books.

For example

al Lama'a fi Asbaab al Hadith by Hafiz Jalaluddin Sauti.

22 – Al Zawwaid الزوائد

In these books all those ahadith, which are collected from all other books but are not in 'Sahihain' (Sahih al Bukhar, Sahih Muslim).

For example

Majma'e al Zawwaid wa Munba'e al Fawaid by Allama Nooruddin Haithmi (d. 807 H)

23 – Al Illal العلل

In such books those ahadith are compiled which have question marks on 'isnad' and incoherence in their 'matan'.

Kitab al Illal by Imam Bukari,

Kitab al Illal al Kabeer by Imam Tirmidhi are good examples.

24 – Sharh al Hadith شرح الحديث

These are the books which are commentaries on hadith books.

For example

Fath al Bari by Hafiz ibn Hajar is a commentary on Sahih al Bukhari.

25 – Al Azkaar الاذكار

In such books all those ahadith relating to supplications are compiled.

For example

1. Kitab al Azkaar by Imam Nawwi,
2. Al Hasan al Husain by Allama al Jazri or al Kalam al Tayyab by Imam Taimyyah.

26 – Al Musalsalat المسلسلات

In these books those ahadith are collected in which all the narrators have a common characteristic, e.g. all the narrators are 'faqih' or 'muhaddith' or they use to perform same actions while narrating ahadith.

For example

1. Al Azb al Silsal fi al Hadith al Musalsal by Hafiz Shamsuddin Dhahabi (d. 748 H),
2. Al fazal al Mubin fi al Misalsal min Hadith al Nabi al Ameen by Shah Waliullah Dehalvi (d. 1176 H)

27 – Al Targheeb wa Al Tarheeb الترغيب و الترهيب

These books include those ahadith that relate to alluring and persuasion towards ‘deen’.

Al Targheeb wa al Tarheeb by zakiuddin Abdul Azeem ibn Munzaree (d. 656 H) is one of the examples of such books.

28 – Ghareeb al Hadith غريب الحديث

These are books in which all the words in a hadith are explained by providing their literal and tradional meanings.

For example;

Ghareeb al Hadith by Abul Farj ibn Jawzi (d. 597 H).

A hadith is composed of two parts



A text may seem to be logical and reasonable but it needs an authentic isnaad - إِسْنَاد with reliable reporters to be acceptable; `Abdullah b. al-Mubarak (*d*. 181 AH), one of the illustrious teachers of Imam al-Bukhari, said, "The isnaad - إِسْنَاد is part of the religion"

During the lifetime of the Prophet (may Allah bless him and grant him peace) and after his death, his Companions (*Sahabah*) used to refer to him directly, when quoting his sayings. The Successors (*Tabi`un*) followed suit; some of them used to quote the Prophet (ﷺ) through the Companions while others would omit the intermediate authority - such a hadith was later known as **Mursal**. It was found that the missing link

between the Successor and the Prophet (may Allah bless him and grant him peace) might be one person, i.e. a Companion, or two people, the extra person being an older Successor who heard the hadith from the Companion. This is an example of how the need for the verification of each isnad arose; Imam Malik (*d*. 179) said, "The first one to utilize the isnad was Ibn Shihab al-Zuhri" (*d*. 124).

The other more important reason was the deliberate fabrication of ahadith by various sects which appeared amongst the Muslims, in order to support their views (see later, under discussion of **Maudu`** ahadith). Ibn Sirin (*d*. 110), a Successor, said, "They would not ask about the isnad. But when the fitnah (trouble, turmoil, esp. civil war) happened, they said: Name to us your men. So the narrations of the *Ahl al-Sunnah* (Adherents to the Sunnah) would be accepted, while those of the *Ahl al-Bid`ah* (Adherents to Innovation) would not be accepted."

As time passed, more reporters were involved in each isnaad - إِسْنَاد , and so the situation demanded strict discipline in the acceptance of ahadith; the rules regulating this discipline are known as Mustalah al-Hadith (the Classification of Hadith).

Amongst the early traditionists (muhaddithin, scholars of Hadith), the rules and criteria governing their study of Hadith were meticulous but some of their terminology varied from person to person, and their principles began to be systematically written down, but scattered amongst various books, e.g., in *Al-Risalah* of al-Shafi`i (*d*. 204), the Introduction to the *Sahih* of Muslim (*d*. 261) and the *Jami`* of al-Tirmidhi (*d*. 279); many of the criteria of early traditionists, e.g. al-Bukhari, were deduced by later scholars from a careful study of which reporters or isnaad - إِسْنَاد s were accepted and rejected by them.

One of the earliest writings to attempt to cover Mustalah comprehensively, using standard (i.e. generally-accepted) terminology, was the work by al-Ramahurmuzi (*d*. 360). The next major contribution was *Ma'rifah `Ulum al-Hadith* by al-Hakim (*d*. 405), which covered fifty classifications of Hadith, but still left some points untouched; Abu Nu'aim al-Isbahani (*d*. 430) completed some of the missing parts to this work. After that came *Al-Kifayah fi `Ilm al-Riwayah* of al-Khatib al-Baghdadi (*d*. 463) and another work on the manner of teaching and studying Hadith; later scholars were considered to be greatly indebted to al-Khatib's work.

After further contributions by Qadi 'Iyad al-Yahsubi (*d*. 544) and Abu Hafs al-Mayanji (*d*. 580) among others, came the work which, although modest in size, was so comprehensive in its excellent treatment of the subject that it came to be the standard reference for thousands of scholars and students of Hadith to come, over many centuries until the present day: *`Ulum al-Hadith* of Abu `Amr `Uthman Ibn al-Salah (*d*. 643), commonly known as *Muqaddimah Ibn al-Salah*, compiled while he taught in the Dar al-Hadith of several cities in Syria. Some of the numerous later works based on that of Ibn al-Salah are:

An abridgement of *Muqaddimah*, *Al-Irshad* by al-Nawawi (*d*. 676), which he later summarised in his *Taqrib*; al-Suyuti (*d*. 911) compiled a valuable commentary on the latter entitled *Tadrib al-Rawi*.

Ikhtisar `Ulum al-Hadith* of Ibn Kathir (*d*. 774), *Al-Khulasah* of al-Tibi (*d*. 743), *Al-Minhal* of Badr al-Din b. Jama'ah (*d*. 733), *Al-Muqni` of Ibn al-Mulaqqin (*d*. 802) and *Mahasin al-Istilah* of al-Balqini (*d*. 805), all of which are abridgements of *Muqaddimah Ibn al-Salah*.

Al-Nukat of al-Zarkashi (*d*. 794), *Al-Taqyid wa 'l-Idah* of al-`Iraqi (*d*. 806) and *Al-Nukat* of Ibn Hajar al-`Asqalani (*d*. 852), all of which are further notes on the points made by Ibn al-Salah.

Alfiyyah al-Hadith of al-`Iraqi, a rewriting of *Muqaddimah* in the form of a lengthy poem, which became the subject of several commentaries, including two (one long, one short) by the author himself, *Fath al-Mughith* of al-Sakhawi (*d*. 903), *Qatar al-Durar* of al-Suyuti and *Fath al-Baqi* of Shayth Zakariyyah al-Ansari (*d*. 928).

Other notable treatises on Mustalah include:

Al-Iqtirah of Ibn Daqiq al-'Id (*d*. 702).

Tanqih al-Anzar of Muhammad b. Ibrahim al-Wazir (*d*. 840), the subject of a commentary by al-Amir al-San`ani (*d*. 1182).

Nukhbah al-Fikr of Ibn Hajar al-`Asqalani, again the subject of several commentaries, including one by the author himself, one by his son Muhammad, and those of `Ali al-Qari (*d*. 1014), `Abd al-Ra'uf al-Munawi (*d*. 1031) and Muhammad b. `Abd al-Hadi al-Sindi (*d*. 1138). Among those who rephrased the*Nukhbah* in poetic form are al-Tufi (*d*. 893) and al-Amir al-San`ani.

Alfiyyah al-Hadith of al-Suyuti, the most comprehensive poetic work in the field.

Al-Manzumah of al-Baiquni, which was expanded upon by, amongst others, al-Zurqani (*d*. 1122) and

Nawab Siddiq Hasan Khan (*d*. 1307).

Qawa'id al-Tahdith of Jamal al-Din al-Qasimi (*d*. 1332).

Taujih al-Nazar of Tahir al-Jaza'iri (*d*. 1338), a summary of al-Hakim's *Ma'rifah*.

Some Kinds Of Hadith

Mustalah books speak of a number of classes of hadith in accordance with their status. The following broad classifications can be made, each of which is explained shortly:

- ☛ According to the reference to a particular authority, e.g. the Prophet (may Allah bless him and grant him peace), a Companion, or a Successor; such ahadith are called **al-marfoo' – اَلْمَرْفُوْع** (elevated), **al-mawqoof - اَلْمَوْقُوْف** (stopped) and **al-maqtoo' - اَلْمَقْطُوْع** (severed) respectively.

1. al-marfoo' - اَلْمَرْفُوْع

Linguistically : "Raised up".

Technically : That attributed to the Prophet (Sallalaahu alaihi wa sallam).

It is A narration from the Prophet (may Allah bless him and grant him peace), e.g. a reporter (whether a Companion, Successor or other) says, "The Messenger of Allah ♈ said ..."

For example, the very first hadith in *Sahih al-Bukhari* is as follows: *Al-Bukhari Al-Humaidi `Abdullah b. al-Zubair Sufyan Yahya b. Sa`id al- Muhammad b. Ibrahim al-Taymi 'Alqamah b. Waqqas al-Laithi, who said: I heard `Umar b. al-Khattab saying, while on the pulpit, "I heard Allah's Messenger (may Allah bless him and grant him peace) saying: The reward of deeds depends on the intentions, and every person will get the reward according to what he has intended; so whoever emigrated for wordly benefits or for a woman to marry, his emigration was for what he migrated."*

2. al-mawqoof - اَلْمَوْقُوْف

Linguistically : "Suspended"

Technically : That attributed to the Companions ﷺ.

It is also used for other than the Companions ﷺ if restricted, e.g. mawqoof from az-Zuhree.

It is A narration from a Companion only, i.e. his own statement; e.g. al-Bukhari reports in his *Sahih*, in Kitab al-Fara'id (Book of the Laws of Inheritance), that Abu Bakr, Ibn `Abbas and Ibn al-Zubair said, "The grandfather is (treated like) a father." It should be noted that certain expressions used by a Companion generally

render a hadith to be considered as being effectively **Marfu`** although it is **Mauquf** on the face of it, e.g. the following:

"We were commanded to ..."

"We were forbidden from ..."

"We used to do ..."

"We used to say/do ... while the Messenger of Allah was amongst us."

"We did not use to mind such-and-such..."

"It used to be said ..."

"It is from the Sunnah to ..."

"It was revealed in the following circumstances: ...", speaking about a verse of the Qur'an.

Mawqouf is the Hadith that is stopped at the companion's saying or action.

a. **Stopped saying**: reporter says: *Ali Ibn Abi Taleb ❼ said: tell people what they can comprehend, if you do not, it is as you want them to think that Allah And the prophet are not telling the correct.*".

b. **Stopped actions**: as in Al-Bukhari " *Ibn Abbas prayed as Imam while he had Tayamum*".

c. **Stopped concurrence**: a reporter says that he or them did this or that in front of the companion and he did not object. The stopped is considered elevated if it was about telling the day of judgment events, or perished nations telling or the Thawab or Iqab for specific acts, or doing something related to rituals where no Ijtihad can be made, or to make Tafser which is related to Asbab AlNozool.

3. al-maqtoo' - اَلْمَقْطُوْع

Linguistically : "Cut off"

Technically : That attributed to the Taabi'een or those after them.

It is A narration from a Successor, e.g. Muslim reports in the Introduction to his *Sahih* that Ibn Sirin (*d.* 110) said, "This knowledge (i.e. Hadith) is the Religion, so be careful from whom you take your religion."

The authenticity of each of the above three types of hadith depends on other factors such as the reliability of its reporters, the nature of the linkage amongst them, etc. However, the above classification is extremely useful, since through it the sayings of the Prophet (may Allah bless him and grant him peace) can be distinguished at once from those of Companions or Successors; this is especially helpful in debate about matters of Fiqh.

Imam Malik's *Al-Muwatta'*, one of the early collections of hadith, contains a relatively even ratio of these types of hadith, as well as **Mursal** ahadith (which are discussed later). According to Abu Bakr al-Abhari (*d*. 375), *Al-Muwatta'* contains the following:

600 **Marfu`** ahadith,

613 **Mauquf** ahadith,

285 **Maqtu`** ahadith, and

228 **Mursal** ahadith; a total of 1726 ahadith.

Among other collections, relatively more **Mauquf** and **Maqtu`** ahadith are found in *Al-Musannaf* of Ibn Abi Shaibah (*d*. 235), *Al-Musannaf* of `Abd al-Razzaq (*d*. 211) and the Tafsirs of Ibn Jarir (*d*. 310), Ibn Abi Hatim (*d*. 327) and Ibn al-Mundhir (*d*. 319).

2. al-mawqoof - اَلْمَوْقُوْف

Linguistically : "Suspended"

Technically : That attributed to the Companions ﷺ.

It is also used for other than the Companions if restricted, e.g. mawqoof from az-Zuhree.

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"We were commanded to ..."

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"We used to do ..."

"We used to say/do ... while the Messenger of Allah was amongst us."

"We did not use to mind such-and-such..."

"It used to be said ..."

"It is from the Sunnah to ..."

"It was revealed in the following circumstances: ...", speaking about a verse of the Qur'an.

☛ According to the links in the isnaad - **إِسْنَاد** , i.e. whether the chain of reporters is interrupted or uninterrupted, e.g.

al-musnad - اَلْمُسْنَد

Linguistically : That which has been attributed to someone

Technically: It has three meanings :

1) Every book arranged according to the narration's of each Companion separately

2) The hadeeth which is traced back to the Prophet (Sallalaahu alaihi wa sallam), (marfoo') with a connected isnaad (muttasil), and

3) The "sanad"

Example:

Al-Bukhari: Hadathana Abdullah Ibn Yousuf An Malik An Abi Al-Zinad An Al-A'raj An Abi Huryra said: the prophet said if you dog drank from your pot he must wash it seven times".

al-muttasil - اَلْمُتَّصِل / al-mawsool - اَلْمَوْصُوْل

Linguistically: "Connected".

Technically: That whose isnaad is connected whether marfoo' or mawqoof.

A connected isnaad back to a taabi'ee is not referred to as being "muttasil" unless restricted, e.g. "muttasil to az-Zuhree".

al-mu'allaq – اَلْمُعَلَّق (hanging),

Linguistically : Suspended, hanging

Technically: That which has one or more narrators, consecutively, deleted from its isnaad, i.e.:

1) That all of its isnaad is deleted, then it is said, for example: The Prophet (Sallalaahu alaihi wa sallam) said . . .

2) That all of the isnaad is deleted up to the Companion, or up to the Taabi'ee.

Example:

Al-Bukhary said "Abi Mosa Al-Ashari said that the prophet covered his knees when Osman entered his room".

قال حما و حدثنا عاصم الاحول و على بن الحكم سمعا ابا عثمان يحدث عن ابي موسى بنحوه و زاد فيه عاصم ان النبي صلى الله عليه وسلم كان قاعداً في مكان فيه ماء قد انكشف عن ركبتيه او ركبته فلما دخل عثمان غطاها .

In this Hadith, Al-Bukhary only mentioned the companion in the Isnad (Abu Mosa Al-Ashari ❼).

In general, the Mu’aalaq Hadith is rejected, as Isnad is not complete. But if the Mu’aalaq is mentioned in one of the two Sahih books of Bukhary and/or Muslim, then we have to look at the Isnad, if the Imam used the word “said”, or “told” or the like it is then a strong

word which indicates that he is sure that the companion heard it from the prophet . If he related the Hadith with a weaker word such as: “it was said, or it was mentioned.” then we deal with the Hadith in the same manner we deal with any other Mu’aalaq, as it indicates that the Imam is not sure of its correctness.

al-mu'dal – اَلْمُعْضَل (perplexing)

Linguistically: Weakened, disabled.

Technically: That which has two or more successive narrators missing from its isnaad.

Example:

Mu'del & Mua'alaq: Malik: I was informed that the Prophet has left inherentence for the Grand mother. AlMuwata

Example:

Al-Hakem reported that Al-qanubi القعنبي*, An Malik, that he was informed t hatAbu Huraiyra said that the prophet said that the slave has the right to get food and cloth in good faith, and not to be asked to do what he can not carry out".*

ان ابا هريره رضى الله عنه قال : قال رسول الله صلى الله عليه وسلم للمملوک طعامه و كسوته و لا يكلف الا ما يطيق .

This Hadith, with this Isnad is perplexed by Malik (Malik is the one who hurried to Abi Huraiyra ❼) as two of his Isnad where dropped. Scholars found out which two as the same text was reported through another Isnad, not in the Muwata of Malik, that "Malik, An Mohamad Ibn Aglan, An his father Aglan". So, Mohamed and his father were the reason why this Isnad is considered perplexed.

The Perplexed is a rejected Hadith. It is considered worse than the hurried and the hanged. We have to notice that the Mu'del can be Mu'alaq if the two reporters whom the person dropped were in the start of the chain of the Isnad of the Hadith.

Its ruling: It is da'eef and in a worse condition than the mursal or the munqati'. This is agreed to by all of the scholars.

When it is the same as the mu'allaq and when it differs:

1) If two successive narrators are missing from the start of the isnaad: Then it is mu'allaq and mu'dal.

2) If two successive narrators are missing in the middle of the isnaad: Then it is mu’dal and not mu’allaq.

3) If a single narrator is missing from the start of the isnaad: Then it is mu’allaq and not mu’dal.

al-mursal – اَلْمُرْسَل (hurried).

Linguistically: “Set free”.

Technically: That whose narrator from the end of the isnaad, after the Taabi’ee, is missing; i.e. That a Taabi’ee says “The Prophet (Sallalaahu alaihi wa sallam) said .

Example:

Muslim:”Hadathani Mohamed Ibn Rafi, Hadathana Hujain, hadathana Al-Laith , An Aqeel, An Ubn Shihab, An Saied Ibn Al-musayeb that the prophet has forbidden from the “Muzabana” trading”

مسلم : حدثني محمد ابن رافع حدثنا حجين بن المثنى حدثنا الليث عن شهاب عن سعيد بن المسيب ان رسول الله صلى الله عليه وسلم نهى عن بيع المزابنة و المحاقلة

Ruling of the mursal:

1) da'eef. This is the position of most of the muhadditheen and many of the scholars of usool and fiqh. They base this upon the fact that we do not know the condition of the missing narrator, since he may not be a Companion.

2) saheeh, used as a proof. According to Aboo Haneefah, Maalik and also what is well-known from Ahmad and some others: With the condition that the narrator before the break is reliable (thiqah) and does not do irsaal except from a reliable narrator. Basing this upon the fact that it would be impossible for a Taabi'ee to report something from the Prophet (Sallalaahu alaihi wa sallam) which he did not hear from a reliable source.

3) Acceptable with conditions. This is the position of Imaam ash-Shaafi'ee and others. The conditions are:

1) That the one who does irsaal is one of the senior Taabi'een,

2) If he names the person he missed out, then he names someone reliable,

3) If the trustworthy huffaaz narrate along with him, then they do not differ from him,

4) That one out of the following conditions is also added:

1) That the hadeeth is narrated by another connected chain,

2) That the hadeeth is narrated by another mursal chain and that the person doing the irsaal narrates from other than those whom the narrator doing the irsaal in the first chain narrates from, i.e. his shaykhs are not the shaykhs of the first one, in order that

they will not both be doing irsaal from the same person,

3) That it agrees with the saying of a Companion,

4) That most scholars give a fatwaa in accordance with the knowledge contained in it.

So if these conditions are met, then its acceptability is established.

Mursal of the sahaabah - مُرْسَلُ الصَّحَابِي

Those ahaadeeth which some of the Companions ﷺ reported not having heard them directly from the Prophet (Sallalaahu alaihi wa sallam), due either to their young age, late acceptance of Islaam or absence. And there are many ahaadeeth of this kind

reported by the very young Companions ﷺ such as Ibn ‘Abbaas and Ibn az-Zubayr ❼.

The ruling for mursalus-sahaabee: What is correct is that it is saheeh and used as proof, since the Companions rarely narrated from taabi’een and if they do then they say so. And if they do not say anything then they will be narrating from another Companion, and all of them are absolutely acceptable.

Famous works on the mursal:

1) “al-Maraaseel” - Aboo Daawood.

2) “al-Maraaseel” - Ibn Abee Haatim.

3) “Jaami’ut Tah-seel li.ahkaamil Maraaseel” - al-’Alaa.ee

☛ According to the number of reporters involved in each stage of the isnaad - إِسْنَاد , e.g.

al-mutawaatir – اَلْمُتَوَاتِر (consecutive)

Linguistically: Succession, consecutive

Technically: That which is narrated by such a large number of people that it is impossible that they have invented a lie

Example:

Mutawater by text: Hadathna Abu Al-waleed said, Hadathna Shuba An Jamie Ibn Shadad Ann A'amer Ibn Abdellah Ibn AlZubair An his father said that The Prophet said "Who ever lies on me will get his chair in hell fire"

قال رسول الله صلى الله عليه وسلم : من كذب على متعمداً فليتبوا مقعده من النار .

It was narrated by over 70 companions.

Example of Mutawater by meaning: such as the act of lifting the hands in prayers, was reported in over 100 Hadith but all not meant to report that specific incident.

Consensus is that the Mutawater proves the unshakable

theoretical knowledge of its subject.

Its Conditions :

1) That it be narrated by a large number of people. Scholars differ about the actual number required

2) That this number is found in every level of the isnaad

3) That it is impossible that they could have gathered together upon a lie

<u>Classes of al-mutawaatir</u>:

al-mutawaatirul-lafzee - اَلْمُتَوَاتِرُ اللَّفْظِي (mutawaatir in wording)

That whose wording and meaning are mutawaatir. e.g. The hadeeth ((He who deliberately lies upon me - then let him take his place in the Fire.))

al-mutawaatirul ma'nawee - اَلْمُتَوَاتِرُ المَعْنَوِي

(mutawaatir in meaning)

i.e. the hadeeth of raising the hands in du'aa - which is reported in about a hundred ahaadeeth, all of them stating that He (r) raised his hands in du'aa - but referring to different occasions -

so the mention of each case is not mutawaatir, but the common factor - that He (r) raised his hands, is.

<u>The most famous books of mutawaatir hadeeth</u> :

1) “al-Azhaar al-Mutanaathirah fil Akhbaaril Mutawaatirah” - as-Suyootee.

2) “Qutuful Azhaar” - as-Suyootee.

3) “Nazmul Mutanaathir minal Hadeethil Mutawaatir” - Muhammad ibn Ja’far al-Kattaanee.

khabarul aahaad - خَبَرُ الآحَاد (isolated)

Linguistically: Plural of “one”

Technically: The Hadith that was not reported by a number of

people enough to be a Mutawater. Scholrs divide Hadith Al-A’ahad into three categories. Opinions of Scholars are divided in regards to what it proves. However, the majority (Jumhour) of the scholars said that it depends on the chain of the reporters rather than the number of them. If the chain is accepted, then the

Hadith is Sahih and it proves unshakable fact.

The division of al-khabarul aahaad as regards the strength's and weakness's :

1) Acceptable - مَقْبُوْل (maqbool)

That found to be reported by truthful and acceptable narrators. Its ruling is that it is obligatory to accept and act upon it.

2) Rejected - مَرْدُوْد (mardood)

That not found to be reported by truthful and acceptable narrators. Its ruling is that it is not accepted as evidence nor acted upon.

al-khabarul maqbool (acceptable reports) - Its two major types are saheeh (authentic) and hasan (good) which then further break down into:

1) saheeh - صَحِيْح

saheeh on its own,

2) saheeh li-ghayrihi - صَحِيْح لِغَيْرِه

saheeh due to support of others,

3) hasan li-dhaatihi - حَسَن لِذَاتِه

hasan on its own, and

4) hasan li-ghayrihi - حَسَن لِغَيْرِه

hasan due to support of others.

al-ghareeb - اَلْغَرِيْب (scarce, strange)

Linguistically: The singular

Technically: The hadeeth which at some stage is narrated only by a single narrator - either in every stage of the isnaad, or at a single point.

Example:

Hadith narrated in Muslim by Omar Ibn Al-Khatab

"Actions only by Intentions", was only reported by Omar, An Alqama, An Mohamed Ibn Ibrahim AlTaimie An Yahia Ibn Said, and from Yahia was reported by Sufian and Al-Laith Ibn Saad, and it's Sahih.

حدثنا الحميدي عبد الله بن الزبير قال حدثنا سفيان قال حدثنا يحيى بن سعيد الانصاري قال اخبرني محمد بن ابراهيم التيمي انه سمع علقمة بن وقاص الليثي يقول سمعت عمر بن الخطاب رضى الله عنه على المنبر ، قال سمعت رسول الله صلى الله عليه وسلم يقول انما الاعمال بالنيات و انما لكل امرئ ما نوى فمن كان هجرته الى دنيا يصيبها او الى امرءة ينكحها فهجرته الى ما هاجر اليه .

Also called "al-fard" :

In the view of al-Haafiz ibn Hajar "al-fard" and "al-ghareeb" are the same, except that "al-fard" is usually used to refer to "al-fardul mutlaq" (that which is reported by a single Companion), and "al-ghareeb" to refer to "al-fardun-nisbee" (which occurs later in the isnaad).

Its types according to where it occurs in the isnaad:

1) al-ghareebul mutlaq **(absolute)** **اَلْغَرِيْب المُطْلَق, (or "al-fardul mutlaq")**

That which occurs at the root of the isnaad – being narrated by a single Companion, e.g. the hadeeth ((Verily actions are but by intentions.)) [Reported only by 'Umar ibn al-Khattaab .

2) al-ghareebun-nisbee **(relative)** **اَلْغَرِيْب النِّسْبِي, (or "al-fardun-nisbee")**

That which is narrated by more than one narrator to begin with, then somewhere in the isnaad one of its narrators has only one person narrating from him.

Types of ghareeb-nisbee:

1) Its being reported only by a certain thiqah (reliable) narrator. Such as their saying: No reliable person narrates it except so and so.

2) Only a certain person narrates it from another particular person. Such as their saying: Only so and so narrates it from so and so - even though it might have other chains through other narrators.

3) It being only narrated by people of a certain town or land. Such as their saying: It is only narrated by the people of Makkah, or the people of Shaam.

4) It is reported from the people of one land by the people of another particular land. Such as their saying: It is reported only by the people of Basrah from the people of al-Madeenah, etc.

Another classification As regards whether the singularity is in the text or the isnaad:

1) Ghareeb in its matan (text) and isnaad, i.e. that whose text is reported only by a single narrator.

2) Ghareeb in its isnaad but not in its matan, i.e. a hadeeth reported by a group of Companions, but one of them has only a single person who narrates it from him, so it is ghareeb through that chain and at-Tirmidhee describes that as "ghareeb min haadhal wajh."

Famous works concerning "al-ghareeb" :

1) "Gharaa.ib Maalik" - ad-Daaraqutnee.

2) “al-Afraad” - ad-Daaraqutnee.

3) “The Sunnahs which are particular to people of a particular land”, [“as-sunanil-latee tafarrada bikulli sunnah minhaa ahlul baldatin”] - Aboo Daawood.

al-azeez - اَلْعَزِيْز (rare, strong),

Linguistically :Either “rare” or “strong”

Technically: That which is narrated by no less than two narrators at every level,

Example:

Al-bukhari An Abi Huraira that the Prophet said:

“no one of you will be a Momen unless he loves me more than he loves his father, his son and every body else”. Two companions, two successors and two followers reported it.

al-mash-hoor – اَلْمَشْهُوْر (famous).

Linguistically: “Well-known”

Technically: Hadith that was reported by over two reporters, not

Necessarily in the first layer (companions) is considered Mashour (Famous).

Example:

Al-Bukhari Hadathna Ismaiel Ibn Abi Uowais اسمعيل ابن اويس *said Hadathni Malik An Hisham Ibn Urwa An his father An Abdullah Ibn Amro Ibn Abi Al'aas said" I heard the prophet saying that Allah Does not remove knowledge by extracting it out of peoples brains but He takes it away by taking away the scholars until no scholar is left, then people will take an ignorant for a scholar/leader, and they ask them (about Deen).*

The ignorant gives Fatwa with no real knowledge, so they go astray and they make the people go astray too".

حدثنا اسماعيل بن ابي اويس قال حدثني مالک عن عشام بن عروة عن ابيه عن عبد الله بن عمرو بن العاص قال :

سمعت رسول الله صلى الله عليه وسلم يقول ان الله لا يقبض العلم انتزاعاً ينتزعه من العباد و لكن يقبض العلم بقبض العلماء حتى اذا لم يبق عالماً اتخذ الناس رؤساً جهالا فسئلوا فافتوا بغير علم فضلوا و اضلوا .

However, the Mashhour can be Sahih or Daif depending on the reporters.

☛ According to the manner in which the hadith has been reported, such as using the (Arabic) words 'an ("on the authority of"), haddathana ("he narrated to us"), akhbarana ("he informed us") or sami'tu ("I heard"). In this category falls the discussion about

al-mudallas - اَلْمُدَلَّس (concealed)

Linguistically: "tadlees" is hiding the defects of an article being sold.

Technically: Hiding a defect in the isnaad and making it to appear to be sound.

Its types: It has two major types:

1) tadleesul isnaad

2) tadleesush-shuyookh

1) **tadleesul isnaad - تَدْلِيْسُ الإِسْنَاد**

That a narrator reports from the one whom he has heard from, that which he did not hear from him, using such wording as will leave the impression that he heard it from him, though not definitely stating so. What actually takes place is that the narrator reports from a shaykh of his, whom he narrates some hadeeth from, however he has not heard this particular hadeeth from him, but rather he heard it from another narrator who narrated from the shaykh, so he drops the name of this intermediary and quotes it directly from the shaykh using a wording which conveys the idea that he heard it from him, such as: “the shaykh said:” or “from the shaykh:”, however he does not use such wording as “I heard him say:” or “he narrated to me:” as this would make him a liar.

Example:

Al-Hakim: on the authority of Ali Ibn Khashram,” said Ibn Auyayna told us, An Al-Zuhari, he then was asked: have you heard it from Al-Zuhari? He said: no, not even from the one he heard it from Al-Zuhari, I was told by (Hadathani) Abd

Elrazak, An Ma'amar, An Al-Zuhari." In this example Ibn Auyayna had performed the Tadlees by dropping two of the reporters between him and Al-Zuhari.

The difference between tadleesul isnaad and al-irsaalul khafee (hidden irsaal) -

فَرْقٌ بَيْنَ تَدْلِيْسِ الإِسْنَادِ و إِرْسَال الخَفِي:

The difference is that tadlees is a person narrating from someone he heard from, something which he did not hear from him. Whereas irsaal is a persons narrating from someone he did not hear anything from at all (i.e. was not a shaykh of his).

Example of al-irsaalul khafee (hidden irsaal):

Ibn Maja: through Omar Ibn Abdel Aziz An Uqba Ibn A'amr elevated to theprophet: Allah SWT guards the Guards" Al-Mizi said that Umar Ibn Abdel Aziz did not meet Uqba.

tadleesut-taswiyah - تَدْلِيْسُ التَّسْوِيَة

This is in reality a type of tadleesul isnaad. It is: A narrator narrating a hadeeth from his shaykh with his isnaad and then dropping the name of a weak narrator occurring in between two reliable narrators who are known to have met each other, i.e. he hears a hadeeth from his shaykh who is reliable

(A): who narrates it from a weak narrator

(B): who narrates it from a reliable narrator

(C). So the correct isnaad is (A)[reliable] from (B)[weak] from (C)[reliable]. But the original narrator changes it to (A)[reliable] from (C)[reliable] . . , dropping out the weak narrator so that the isnaad seems to be saheeh, and the gap is hidden since (A) and (C) had actually met and thus narration is possible between them. And this is the worst form of tadlees and the hardest to detect. Those well-known for practicing tadleesut taswiyah: Baqiyyah ibn al-Waleed and al-Waleed ibn Muslim.

Example:

Ibn Abi Hatem: the Hadith which Ishaq Ibn Rahawayh An Baqiya (Mudalles), Hadathani Abu Wahb Al-Asadi, An Nafie An Ibn Omar" Do not contradict the Islam of a new muslim until

you recognize his opinion" Abi hatem said that this Hadith is reported An Abaid Ibn Amr (trustworthy) An Ishaq Ibn Abi Farwa (weak) An Nafie (successor). Baqiya dropped Ishaq Ibn Abi Farwa (the weak reporter), and did not use the real name of Abaid Ibn Amr (the trustworthy) but only used his Kunia (nickname) so that when he tells the Hadith as if Abaid Ibn Amr heard it from Nafie people would not know that Ishaq Ibn Abi Farwa is in the Isnad. Abaid Ibn Amr never met with Nafie.

2) **tadleesush-shuyookh - تَدْلِيْسُ الشُّيُوْخ**

That a narrator narrates a hadeeth which he heard from his shaykh, and gives his shaykh a name, kunyah or title which he is not normally known by, in order to disguise his identity.

Example:

Abi Bakr Ibn Mujahed (one of the most famous readers of Quran, and has one of the readings named after him), said Hadathana Abdullah Ibn Abdellah, he means Abi Bakr Inb Abi Dawood AlSagestani.

The ruling regarding tadlees:

1) tadleesul isnaad: is severely censured and greatly hated by most of the scholars. Shu'bah said: "tadlees is the brother of falsehood."

2) tadleesut-taswiyah: is even more hated and censured, al-Iraaqee saying that it destroys the reliability of the person who has done it deliberately.

3) tadleesush-shuyookh: is hated to a lesser extent than the first since no-one has actually been dropped from the isnaad.

Reasons for which people practiced tadlees:

tadleesul isnaad:

1) To shorten the isnaad and the number of links between him and the narrator of the text. (Uluwwul isnaad).

2) That he missed something from the shaykh whom he narrates a lot from, so he performs tadlees so that it seems that he heard that from him as well.

3) That the shaykh is a weak narrator.

4) That he lived long thus a lot of others also narrate from him, so there will be nothing special about his narrating from him if he used his usual name.

5) That the shaykh is younger than the one narrating from him.

tadleesush-shuyookh:

1) That the shaykh is a weak narrator.

2) That he lived long thus a lot of others also narrate from him, so there will be nothing special about his narrating from him if he used his usual name.

3) That the shaykh is younger than the one narrating from him.

4) That he narrates a great deal from him, and so the narrator does not like that his name should appear so often in his narration's.

The ruling regarding the narrations of a mudallis:

Scholars have differed about the acceptability of their narration’s, the two most famous positions being:

1) Their narration’s are all rejected outright, that is even if they clearly state that they heard the narration from the shaykh. [This position is not the dependable one].

2) The position of differentiation, so that narration in which they clearly state that they heard the narration from the shaykh is accepted. And that narration in which they do not clearly state that (e.g. saying “from so and so”) is not accepted. [This is the dependable position].

How do we recognize Tadlees?

1. Scholars say that the reporter never met the shaik.

2. He actually tells on himself that he did not meet the shaik.

3. The Hadith is reported through another chain with one more

reporter between the one that is accused of Tadlees and his shaik. But, this might be just an addition to the Isnad.

The Hidden Mursal Hadith is considered weak. It might also be Munqati (broken) if the person in between is not identified.

Famous works on tadlees and the mudallisoon:

1) "at-Tabyeen li.asmaa.il mudalliseen" - al-Khateeb al-Baghdaadee.

2) Two works of al-Khateeb each on a separate type of tadlees.

3) "at-Tabyeen li.asmaa.il mudalliseen" - Burhaanuddeen ibn al-Halabee.

4) "Ta'reef Ahlut Taqdees bimaraatib al Mawsoofeen bit-Tadleees" - al-Haafiz ibn Hajar.

al-mursalul khafee (hidden irsaal) - اَلْمُرْسَلُ الخَفِيّ

Is that a narrator narrates from a shaykh in whose time he lived, and maybe even met him, but he never heard anything from him, using a wording such as: "he said:".

How is it discovered? - By one of three ways:

1) The statement of scholar(s) that the narrator never met the shaykh or that he did not hear anything from him.

2) The narrator himself informing that he never met or heard from the shaykh.

3) That the isnaad is elsewhere reported with an additional narrator between him and the shaykh. (There is however difference about this since it may be what is called “al-mazeed fee muttasilil asaaneed”.)

Its ruling: It is da’eef since its isnaad is disconnected.

Famous works about it:

“at-Tafseel li-mubhamil Maraaseel” - al-Khateeb al-Baghdaadee

☛ According to the nature of the matn and isnaad - إِسْنَاد , e.g. an addition by a reliable reporter, known as **ziyadatu thiqah**, or opposition by a lesser authority to a more reliable one, known as

ash-shaadhdh – الشَّاذ (irregular)

Linguistically : ash-shaadhdh is the "odd one out".

Technically : That which is reported by a reliable narrator in contradiction to someone more reliable.

Where it occurs: It occurs in the isnaad or in the matan.

In some cases, a text containing a vulgar expression, unreasonable remark or obviously-erroneous statement is rejected by the traditionists outright without consideration of the isnaad - إِسْنَاد : such a hadith is known as .

Irregularity in Isnad الشذوذ فى السند

Example:

Al-Termezie and Al-Nesaie and Ibn Maja through Ibn Uyiayna An Amro Ibn Dinar An Ausaja An Ibn Abbas that a man died at the time of the prophet and did not leave any one to get his heritage but a slave which he freed. Ibn Guraig followed Ibn Uyiayna in reporting it continuous. Hamad Ibn Zaid reported it through Amro Ibn Dinar An Awsaja without Ibn Abbas. Scholars said the "Preserved Hadith is the one through Ibn Uyiayna, in spite of the fact that Hammad Ibn Zaid is a precise trustworthy reporter, but he was contradicted by many of the same level.

Irregularity in Matn الشذوذ فى المتن

Example:

Abu Dawood and AL-Termizie of the Hadith Abd Elwahed Ibn Zaid An Abi Saleh An Abi Hurayra elevated: if one of you prayed Fajr he might want to lay on his right side". This

Hadith was actually reported through many who contradicted Abd Elwahed as it was reported as an action of

the prophet   not as of his sayings.

al-munkar - اَلْمُنْكَر (denounced).

Caused if the narrator has serious mistakes, inability to distinguish error from that which is correct or open sin.

Linguistically: Disclaimed, repudiated.

Technically:

1) That hadeeth whose isnaad contains a narrator who has committed serious errors, unable to distinguish true from false or is an open sinner. (This is the definition quoted by al-Haafiz ibn Hajar) or

2) That which a weak narrator reports in contradiction of that narrated by a reliable narrator.

<u>The difference between the munkar and the shaadhdh</u>:

The shaadhdh is that which a reliable narrator reports in contradiction to that which is more reliable.

The munkar is that which a weak narrator reports in contradiction to that which is more reliable.

<u>Its level</u>: It is very weak (da'eef jiddan).

If an expression or statement is proved to be an addition by a reporter to the text, it is declared as

al-mudraj – اَلْمُدْرَج (interpolated).

Linguistically: Something entered into something else.

Technically: That whose isnaad has a text connected to it incorrectly, or that which has something entered into its text which is not from it.

Its two types:

1) mudrajul isnaad - مُدْرَجُ الإِسْنَاد : That whose isnaad has a text connected to it incorrectly, e.g. that a narrator relates an isnaad, and then something happens which causes him to say something not connected to the hadeeth, and some of those who hear it think it to be the text of the hadeeth and so they report it as such.

Example:

Thabet Ibn Musa intered the class of Shuraik Ibn Abdellah, while he was dictating:"Hadathana Al-A'amash, An Abi Sufian, An Jaber said, the prophet said.." then shuraik stooped dictating to allow for the students to write, then he saw Thabet, with his face glowing from parying, so he said: whoever his prayers in the middle of the nigh increased, his face becomes more beautiful at day time". Thabet thought that this is the Matn of the Isnad which he was dictating, and used to report it An the prophet.

2) Mudrajul matan - مُدْرَجُ المَتَن : That which has something added to its text which is not from it, without any separation.

And it is of three types:

1) That the idraaj occurs at the beginning of the hadeeth (which is rare), e.g. that the narrator makes a statement and then quotes a hadeeth directly after it to support it, so some of the listeners think it all to be part of the same hadeeth.

Example of the Mudraj at the beginning of the Hadith:

The reporter say words of his own, and then tell the Hadith to substantiate his words, without distinguishing his words form the Hadith. Al-khateeb, through Abi Kutn and Shubaba, An Shuba An Mohammed Ibn Ziad An Abi Hurayra said: the prophet said: Make comprehensive Wadu, Woe for the ankles from hill fire". As Al-Bukhari mentioned, it is reported through

A'dm, An Shuba An Mohammed Ibn Ziad An Abi Hurayira" make comprehensive Wadu, as Ab Al-Qasim (the prophet) said: Woe for the ankles from hill fire".

2) That the idraaj occurs in the middle of the text (and this is even rarer), e.g. that a narrator explains a word of the text after quoting it.

Example of the Mudraj at the middle of the Hadith:

Al-Zuhrie An Aisha, that the prophetused to make "Tahanuth" means worshiping – in Hera cave". The explanation – means worshiping – are words of Al-Zuharie.

3) That the idraaj occurs at the end of the hadeeth.

Example of the Mudraj at the end of the Hadith:

Abi Hurayra elevated to the prophet: The owned slave has gets two prizes, I swear on the name of the One whom my soul is between his hands if it was not for Jihad and Haj and doing good for my mother, I would loved to die is a slave." Of course, the last sentence starting, with I swear.. are the words of Abi Hurayra.

Causes of idraaj - From them are:

1. Clarification of a ruling.
2. Extraction of a ruling from a hadeeth before completing its narration.
3. Explanation of the meaning of a word in the text.

How is it uncovered? - By various ways, from them:

1) That it is reported elsewhere apart from the text.

2) That scholars declare its state that it is so.

3) That the narrator himself states that it is so.

4) The impossibility of it being from the Prophet's (r) saying.

The ruling for idraaj: Scholars are agreed that it is forbidden unless it is to explain the meaning of a word, as az-Zuhree used to do.

Famous works on idraaj:

1) "al-Faslu lilwaslil Mudraj fin-naql" - al-Khateeb al-Baghdaadee.

2) “Taqreebul Manhaj bi-tarteebil Mudraj” - Ibn Hajar.

☛ According to a hidden defect found in the isnaad or text of a hadith. Although this could be included in some of the previous categories, a hadith

al-mu’allal - اَلْمُعَلَّل (defective hadith)

Due to a narrator’s mistakenly narrating things.

Technically: Definition in Mustalah: It is the Hadith that has a

hidden and mysterious defect (Illah, Plural: Illal), although it explicitly does not show, and results in shaking the acceptance of the Hadith.

Other Definitions of defects (Illal):

Defect does not have to be hidden, according to some scholars,

a. It might be a defect due to the reporter being liar or foolish, to the extent that Al-Termezi called abrogation an “Illa”.

b. Illah that does not turn the Hadith to be rejected, such as Mursal for what was elevated by a trustworthy.

It is a very fine type of knowledge as it require an indepth knowledge of all defects of Hadith. That is why only the top of the Hadith scholars were able to detect such defects (illal), such as Ahmad, Ibn Al-Madiani, Al-Boukhari, Ibn Abi Hatem, Al-Nesaie.

Signs that indicate the defection of Hadith:

a. Reported by a single reporter, who is not a trustworthy;

b. Conflicts with other trustworthy reporters. This might lead the scholar to expose a defect such as continuity in a stopped Hadith, or stopped Hadith that was reported as continuous, or including Hadith in another or other delusions that might make Hadith un-acceptable.

What Illal apply to?

1. **Isnad**:

where the majority of defects happen.

Example:

Ibn Guraig An Musa Ibn Uqba An Suhail Ibn Abi Saleh An his father An Abi Hurayra elevated: whoever sit in a group where

nonsense is being committed and said before leaving the gathering: Subhanak, there is no Allah but you, I ask you forgiveness and repeant to you, he will be forgiven before he leaves the gathering". This Hadith is actually not elevated to the prophet as Al-Bukhari said: we do not know of any incident where Musa heard from Suhail. The correction of this Hadith is that it was narrated through Wouhaib Ibn Khalid An Suhail An Awoun Ibn Abdellah, from his own sayings (Awoun). We have to note that the Illah in Isnad might not necessarily make the Matn incorrect.

2. Illah of Matn:

It is rare and very sabtle

Example:

Ibn Masoud said: the prophet said: superstision is Shirk, and every one of us.., but Allah SWT taking it away through Tawakul". Al-Boukhari said: The interrupted sentence of "and every one of us.. " without being completed and what follows it is Ibn Masoud's. It was also narrated through other trustworthy reporters without the addition.

al-'Illah (hidden cause of weakness) - العِلة - Which has two conditions:

1) That it is hidden, not apparent, and

2) That it affects the authenticity of the hadeeth.

Those famous for detection of the ‘illah:

Amongst them are Ibn al-Madeenee, Ahmad, al-Bukhaaree, Aboo Haatim and ad-Daaraqutnee.

That which helps in detecting the ‘illah:

1) A narrator being the only one to report a hadeeth.

2) That others contradict him.

3) Other factors connected to (1) and (2).

How is the ‘illah uncovered? - By gathering the different isnaads and seeing how their narrators differ.

Where does al-’illah occur?:

1) In the isnaad, such as irsaal or a narration in fact being mawqoof, not marfoo’.

2) In the text (which is rare).

Famous works about al-’illah:

1) “Kitaabul ‘Illal” - Ibn al-Madeenee.

2) “Illalul Hadeeth” - Ibn Abee Haatim.

3) “al-’Illal wa ma’rifatir Rijaal” - Ahmad ibn Hanbal.

4) “al-’Illalul Kabeer” and “al-’Illalus-Sagheer” - at-Tirmidhee

5) "al-’Illal” - ad-Daaraqutnee (which is the largest and most extensive).

al-maqloob - اَلْمَقْلُوْب (overturned)

Linguistically : Something turned around.

Technically :Changing the wording for another in the isnaad or the text.

Its types:

1) maqloobus-sanad - **مَقْلُوْبُ السَّنَد**, which has two forms:

A) That the name of a narrator and his father's is reversed, e.g. instead of "Ka'b ibn Murrah", he is called "Murrah ibn Ka'b".

Example:

the reporter changes in the Matn: Abi Hurayra in Muslim, about the Hadith of the seven which will be covered by the shadow of Allah, one of them is the one who "spreads money to the extent

that his right hand does not know what his left hand gives. The correct Matn is that "his left hand does not know what his right hand gives".

B) That the name of a narrator is replaced by that of a completely different narrator, producing a new isnaad. One who does this is described as "stealing hadeeth".

Example:

It is to attach an Isnad to a different Matn to test the scholar, as what happened with Al-Bukhari in Bagdad, where the scholars

there reversed hundred Isnad with different Matns. He corrected all of them without a mistake.

2) maqloobul matan - مَقْلُوْبُ المَتَن, which also has two forms:

1) The order of two words is reversed, e.g. the hadeeth which Muslim reports from Aboo Hurayrah about the seven who Allaah shades on the Day when there is no shade other than that of His Throne, wherein it occurs: “and a man who gives in charity and hides it such that his right hand does not know what his left gives in charity.” This wording being a narrator’s mistake, the correct version being: “such that his left hand does not know what his right gives in charity.” [al-Bukhaaree and Muslim]

2) Giving the text of a hadeeth the isnaad of another and giving its isnaad also to a different hadeeth, done for example as a test, like the people of Baghdaad did to al-Bukhaaree.

Reasons for performing iqlaab, from them:

a) To produce a new and different isnaad, to impress people into narrating from him.

b) To test a narrator's memory and precision.

c) It may occur by accident.

The ruling regarding al-iqlaab - الإِقْلاب /(al-qalb) – اَلْقَلْب

1) If it is done for reason (a), then it is forbidden without a doubt, since it involves changing the hadeeth.

2) If it is done as a test, then it is permissible with the condition that what is correct is explained before the end of the sitting.

3) If it is done by mistake, then the one who did it is to be excused, but if it occurs from him repeatedly then it destroys his precision and he is declared to be weak.

As for the hadeeth which is maqloob: Then it is weak.

al-mudtarib - اَلْمُضْطرِب (shaky).

Linguistically: That causing disturbance.

Technically: That which is reported in contradictory forms, all of equal strength.

Its conditions - It is not declared mudtarib unless two conditions are present:

1) Its narrations disagree and cannot be harmonised, and

2) All of its differing narrations are of equal strength, so that none can be preferred over the others.

If harmonisation is possible or preference can be made, then that is done in an acceptable way, then it ceases to be mudtarib.

Its types:

1) mudtaribus-sanad – مُضْطرِبُ السَّنَد (which is more common), e.g. the hadeeth of Aboo Bakar in at-Tirmidhee: "Hood and its sisters have turned my hair white." ad-Daaraqutnee says of it: "It

is mudtarib, since it is not reported except by way of Aboo Ishaaq, and the reporters from him report it in about ten different ways, some reporting it as being mursal, others as being mawsool; some declaring it to be from Aboo Bakar, some from Sa’d and some from ‘Aa.ishah and in other ways. And its narrators are reliable and it is not possible to prefer some over others or to harmonise.

2) mudtaribul matan - **مُضْطرِبُ المَتَن**, e.g. the hadeeth of Faatimah bint Qays in at-Tirmidhee: “Verily there is a right due upon wealth other than the Zakaat.” However Ibn Maajah’s narration from her is: “There is no right due upon wealth other than Zakaat.” al-’Iraaqee says: “So this is an idtiraab which cannot be explained away.”

From whom does idtiraab occur?:

1) It may occur from a single narrator who reports the hadeeth in the different ways, or

2) It may occur due to a group of people each narrating something contradictory.

The reason for its weakness:

This is because it shows that its narrators have not been precise in what they are narrating.

Famous works about it:

1) "al-Muqtarib fee bayaanil Mudtarib" - Ibn Hajar.

☛ According to the reliability and memory of the reporters; the final judgment on a hadith depends crucially on this factor: verdicts such as

as-saheeh - الصَّحِيْح (healthy),

Linguistically: Sound/healthy

Technically: That whose isnaad is connected through "just" ('adl) and precise (daabit) narrators from beginning to end, not being shaadhdh or having a hidden defect ('illah).

الصحيح هو الحديث الذي اتصل سنده الى منتهاه بنقل العدل الضابط بدون شذوذ او علة .

<u>The five conditions</u> :

1) Ittisaalus- sanad - **اِتِّصَالُ السَّنَد** - That its isnaad is connected. That every one of its narrators heard it directly from the person he is narrating from, from the start of the isnaad to the end.

2) al-'adaalah – اَلْعَدَالَة - That all of its narrators are ‘adl (just); i.e. Muslim, Of age (baaligh), Sane (‘aaqil), Not an open sinner (faasiq), and not having bad manners and habits (makhroomul maroo.ah).

3) That all of its narrators are daabit (precise), which is of two kinds:

dabtus-sadr – ضَبْطُ الصَّدَر (precision of the heart) - that he memorises it correctly and transmits it as he heard it and that he understands it if he is reporting its meaning.

dabtul kitaab - ضَبْطُ الكِتَاب (precision of writing) - that he correctly writes it down, preserves it an makes sure that it is passed on correctly.

4) ‘adamush shuthooth - عَدَمُ الشُّذُوْذ - That it is not shaadhdh. And the shaadhdh is when the reliable narrators contradicting those who are more reliable than him.

5) ‘adamul ‘illah – عَدَمُ العِلَّة – That it does not contain (‘illah) hidden weakness. The ‘illah is a non-apparent factor which

affects the authenticity of the hadeeth, whilst the isnaad appears to be free from it, e.g. a hidden gap in the isnaad.

If any of these five conditions are not fulfilled then the isnaad will not be saheeh.

Sahih (on its own) صحيح لذاته

Example:

Al-Boukhari said Hadathana (told us) Abdul Allah Ibn Yousuf (trustworthy precise) said Malik (The most trustworthy and precise) told us, An Ibn Shihab Al-Zouhari (the most trustworthy and precies) An SalimIbn Abdul _llah (Trustworthy and precise) An his father (companion): that the Prophet passes by a man of Al-Ansar that was talking to a brother

of his about shy. the Prophet said: leave him, as shyness is of Emaan"

اخرج البخاري في كتاب الايمان :

حدثنا عبد الله بن يوسف قال اخبرنا مالک عن بن شهاب عن سالم بن عبد الله عن ابيه قال مر رسول الله صلى الله عليه وسلم برجل من الانصار وهو يعظ اخاه في الحياء فقال رسول الله صلى الله عليه وسلم : دعه فان الحياء من الايمان .

The An-Ana العنعنة of Malik is accepted as all the reporters before him does not known to do Tadlees (pretension of hearing).

Sahih Li-Gairihi (for others الصحيح لغيره)

Where the chain has the six conditions except that one of the reporter is only trustworthy, but not up to the level of being precise (as Hasan), but was also transmitted through other Sahih chains, which made this chain correct.

Example:

Al-Termedhi that Mohammed Ibn Amro, An Abi salama An Abi Hurayra, that (Ann) the prophet said: If I would not be hard on my Ummah, I would make the use of the (Suwak) obligatory".

روى الترمذي : حدثنا كريب عن محمد بن عمرو عن ابي سلمة عن ابي هريره قال: قال رسول الله صلى الله عليه وسلم : لولا ان اشق على امتي لامرتهم بالسواک .

Ibn Al-salah said that Mohammed Ibn Amro Ibn Alqama **علقمة** is

well known in being trustworthy and Good, but he was not known as precise in keeping the Hadith (as he hears it). But as the Hadith was reported through other chains that are all correct, this chain is lifted to the Sahih level as we know that he was not unprecise in this report of the Hadith".

The ruling regarding the saheeh hadith:

It is obligatory to act upon it according to the consensus of the scholars of hadeeth and all those whose word is counted from the scholars of usool and fiqh. It is a proof in the sharee'ah and it is not permissible for anyone to leave off acting upon it.

The most authentic isnaads:

In the view of al-Bukhaaree the most authentic isnaad is: Maalik from Naafi’ from Ibn ‘Umar. [This isnaad is known as “silsilatudh-dhahab” (the chain of gold)].

In the view of Ishaaq ibn Raahawaih and Ahmad the most authentic is: az-Zuhree from Saalim from Ibn ‘Umar.

In the view of Ibn al-Madeenee and al-Fallaas it is: Ibn Seereen from ‘Abeedah from ‘Alee.

In the view of Ibn Ma’een it is: Al A’amash from Ibraaheem An-Nakha’ee from ‘Alqamah from ‘Abdullaah ibn Mas’ood.

In the view of Ibn Abee Shaybah it is: az-Zuhree from ‘Alee Ibn al-Husayn from al-Husayn from ‘Alee.

The first book written to include only the saheeh:

"Saheehul Bukhaaree" which was followed by "Saheeh Muslim". The more authentic of the two being "Saheehul Bukhaaree".

Neither al-Bukhaaree nor Muslim tried to gather all of the authentic ahaadeeth in their books:

Saheehul Bukhaaree contains 7,275 ahaadeeth including repetitions and about 4,000 without repetitions. Saheeh Muslim contains about 12,000 with repetitions and about 4,000 without.

Which of the hadeeth of al-Bukhaaree and Muslim have the ruling of being definitely saheeh?:

Only the hadeeth which they report with a connected isnaad are so counted. As for those which are reported with a narrator or narrators missing from the start of the isnaad, then they are termed **al-mu'allaq - اَلْمُعَلَّق**. al-Bukhaaree often does this in the chapter headings, but not within the text of his book. And these narrations are of two types:

1) That which is reported with certainty, e.g. he said, he ordered, he mentioned - then that is judged to be saheeh from the person it is narrated from.

2) That reported without certainty, e.g. it is said that, it is reported that (using the passive tense), then that does not carry the automatic ruling of it being saheeh.

Levels of authenticity:

1) That reported by both al-Bukhaaree and Muslim,

2) That reported by al-Bukhaaree alone,

3) That reported by Muslim alone,

4) That fulfilling the conditions of both al-Bukhaaree and Muslim, but not reported by them,

5) That fulfilling the conditions of al-Bukhaaree, but not reported by him,

6) That fulfilling the conditions of Muslim, but not reported by him,

7) That authenticated by others, not fulfilling the conditions of both al-Bukhaaree or Muslim.

The Number of Authentic *Ahadith*

The scholars of *Hadith* differed over the number of authentic *ahadith* of the Prophet (peace be upon him). The strongest opinion is that which Ibn Hajar al-'Asqalani reported in the book *'an-Nukat 'Ala Ibn as-Salah'* (p.992): "Abu Ja'far Muhammad bin al-Husayn mentioned in his book *'at-Tamyyiz'* that Shu'bah, (Sufyan) ath-Thawri, Yahya bin Sa'id al-Qattan, Ibn al-Mahdi, Ahmad bin Hambal, and other than them mentioned that all of the *hadith* narrated directly from the Prophet ♈ without repetition number around four thousand four hundred (4,400) *hadith*. *al-Hafidh* Ibn Rajab said in *'Jami' al-'Ulum wal-Hikam'* (p.9): "Abu Dawud said: "I looked at the narrated *ahadith*, and I found them to be four thousand in number."

We also know that the reliable scholars of *hadith* are agreed upon the authenticity of all which has come in the two *'Sahih'*s (of al-Bukhari and Muslim), with a few exceptions. So, if all that is in the two *'Sahih'*s without repetition numbers

2,980*ahadith* (or, if you wish, say 3,000), with the conclusion that the total number of authentic *ahadith* are 4,400 in number, we can then conclude that the two *Shaykh*s (al-Bukhari and Muslim) reported roughly three-fourths of all of the authentic *ahadith* narrated from the Prophet, with around 1,400 authentic *ahadith* left over that they did not narrate in their books. The vast majority of these remaining *ahadith* can be found in the collections of at-Tirmidhi, Abu Dawud, an-Nasa'i, etc., as an-Nawawi mentions in his explanation of *'Sahih Muslim.'*

As for the most important *ahadith* which involve issues of *halal* and *haram*, we can say with nearly all of them are in the two *'Sahih'*s, and some of numbered such *ahadith* to be around five hundred (500). al-Bayhaqi narrated in *'Manaqib ash-Shafi'i'* (1/915 - with the verification of Ahmad Saqr): "*al-Imam* ash-Shafi'i was asked about the number of*ahadith* dealing with the foundations of the rulings found in the *Sunnah*. So, he said: "Five hundred." It was then asked of him how many of them were found in the books of*al-Imam* Malik, so, he replied: "All except for thirty-five."" And it is known that the majority of *ahadith* narrated by Malik in his '*Muwatta''* are also narrated

by al-Bukhari and Muslim in their collections, and because of this, Ibn Daqiq al-'Id authored a book collecting the *ahadith* related to rulings from only those found in the *'Sahih'*s of al-Bukhari and Muslim.

Facts and figures

As we stated earlier, the total number of *ahadith* in the two *'Sahih'*s - without repetition - number roughly 2,980.

Abu Dawud reported 2,450 *ahadith* not found in the *Sahihayn*.

At-Tirmidhi reported 1,350 *ahadith* not reported by Abu Dawud, and not found in the*Sahihayn*.

An-Nasa'i reported 2,400 *ahadith* not reported in the four collections mentioned above.

So, the total number of *ahadith* reported in the *'Sunan'* (of Abu Dawud, an-Nasa'i, and at-Tirmidhi) that are not reported in the two *'Sahih'*s number around 6,200.

So, the from the five collections mentioned above which attempted to collect the authentic *ahadith* gathered a total of 9,180 *ahadith*, most of them being weak.

Ibn Majah collected 600 *ahadith* not reported in the five collections mentioned above, with approximately 500 of those *ahadith* being weak.

Malik's *'Muwatta''* contains 50 *ahadith* that are not found in the collections mentioned above.

ash-Shawkani's *'Nayl al-Awtar'* (which contains mostly *ahadith* well-known amongst the later scholars of *Fiqh*, and most of which are found in the *'Sunan'* of ad-Daraqutni and the *'Mu'jam'* of at-Tabarani) contains about 500 *ahadith* not found in the collections mentioned above.

The *'Musnad'* of Ahmad bin Hambal contains about 1,500 *ahadith* not found in any of the collections mentioned above.

So, the total number of ahadith contained in all of the well-known collections are 11,830 in number, and - as mentioned earlier - about 4,400 of these are authentic.

al-hasan – اَلْحَسَن (good),

Linguistically :Good/handsome.

Technically :Ibn Hajar explains it to be that which fulfills the conditions of the "saheeh" except that the precision of one or more of its narrators is of lesser standard, i.e. it fulfills all of the conditions (1) to (5) except that condition (3) is met to a lesser degree, therefore the isnaad falls from the standard of saheeh to that of being hasan. This is the definition of the **hasan li-dhaatihi -حَسَن لِذَاتِهِ.**

Example:

Al-Termedhi: Hadathana Qutayba, Hadathana Jafar Ibn Suliman Al-Dabie, An Abi Imran AlGawni An Abi Bakr Ibn Abi Mosa Al-Ashari said: I heard my father (Abu Mosa Al- Ashari), in the war zone, that he heard the prophet saying: Doors of

Paradise are under the shadow of swards" Al-Termedhi said: Hasan Gharib.

روى الترمذي : حدثنا قتيبة حدثنا جعفر بن سليمان الضبيعي عن ا بي عمران الجوني عن ابي بكر بن ابي موسى الاشعري قال : سمعت ابي بحضرة العدو يقول : قال رسول الله صلى الله عليه وسلم : ان ابواب الجنة تحت ظلال السيوف .

Hasan:

as all the men of the chain are trustworthy and precise except Jafar Ibn Suliman Al-Dabie, he was trustworthy but was not precise, and he has some Shiat inclination.

Gharib:

as Jafar Ibn Suliman Al-Dabie is the only one who transmitted it to Al-Termidhi.

It's ruling: It is the same as for saheeh even though it is below it in strength

Regard the saying:

1) “hadeeth saheehul isnaad” - “A hadeeth whose isnaad is saheeh”.

2) This is of lesser standard than the saying “hadeeth saheeh” - “a saheeh hadeeth”, since (1) may only mean that the isnaad in itself is “saheeh” but may contradict something more authentic or still have a hidden defect. However, the term “hadeeth saheeh" (2) means that all five conditions have been met. If however (1) is used by a dependable Haafiz of hadeeth, then it should mean that the text is also saheeh since it is not usual for hidden defects to be present or for it to contradict something more sound.

The saying of at-Tirmidhee and others:

hasan-saheeh - حَسَن صَحِيْح

This has been explained by Ibn Hajar and agreed to by as-Suyootee as follows:

1) If the hadeeth has two isnaads or more, then it means that one isnaad is saheeh and the other is hasan.

2) If the hadeeth has only one isnaad - then it means that it is saheeh in the view of some scholars, hasan in the view of others.

as-saheeh li-ghayrihi - الصَحِيْح لِغَيْرِه (saheeh due to support):

This is the hadeeth which is hasan in itself but is narrated with another chain like it or stronger than it, which supports it and raises it to the level of saheeh. So it is higher in level than the hasan li-dhaatihi, but lower than the saheeh li-dhaatihi.

al-hasan li-ghayrihi - اَلْحَسَنُ لِغَيْرِه (hasan due to support):

It is the hadeeth which is originally da'eef, but has other chains of narration, and the reason for its original weakness is not sinfulness of any narrator of his being a liar. So such a hadeeth may be raised to the level of hasan if two conditions are met:

1) That it is narrated through one or more chains of narration besides the original chain, and that the other chain is similar to it or stronger than it, and

2) That the reason for the original weakness was either someone's having a poor memory, or a missing link in its chain, or one of its narrators being unknown

Example:

A Hadith that is Dai'f, but not because of a reporter is a liar or a crock Al-Termithi, and said it's a Hasan reported through Shouba An A'asem Ibn Ubaidullah An Abdullah Ibn A'amer Ibn Rabiea An his father Ann (that) a woman from Fizara (a tribe) married (a man) with a dowry of a pear of shoes, so the prophet said: would you take a pair of shoe for yourself, she said: yes. So, he allowed it"

روى الترمذي في باب النكاح :

حدثنا محمد پن بشار حدثنا يحى بن سعيد و عبدالرحمن بن مهدي و محمد بن جعفر قالوا ثنا شعة عن عاصم بن عبيد الله قال سمعت عبد الله بن عامر بن ربيعة عن ابيه عن امرءة من بني فزارة تزوجت على نعلين فقال رسول الله صلى الله عليه وسلم ارضيت من نفسک و مالک بنعلين قالت نعم قال فاجاز .قال الترمذي حديث حسن صحيح قال يحى بن معين : عاصم حديثه ليس بحجة و قال البخاري : منكر الحديث، ولكن

الحديث روى عن عمر و ابي هريرة و سهل بن سعد و ابي سعيد و انس و عائشة جابر و ابي حدرد الاسلمي فحسنه الترمذي لتعدد طرقه .

So it is of lesser level than the hasan li-dhaatihi, therefore if any contradiction occurs the hasan li-dhaatihi is given precedence.

<u>The ruling for it</u>: It is acceptable and used as proof.

<u>Those ahaadeeth which are given precedence due to outside factors</u>:

They are of different types, the most famous being:

1) Those ahaadeeth reported by al-Bukhaaree and Muslim in their "Saheehs",

2) Those ahaadeeth which are reported by various isnaads, all of them free from weakness or hidden defects,

3) Those whose isnaads are made up of prominent scholars, e.g. that reported by Imaam Ahmad, from Imaam ash-Shaafi'ee, from Imaam Maalik.

ad-da'eef - الضَّعِيْف (weak)

Linguistically: Opposite of the strong.

Technically: That which does not fulfill the conditions of the hasan hadeeth, due to the absence of one or more of its conditions. And just as there are levels of the saheeh, there are levels of the weak. The weaker the narrators are then the weaker it becomes, ranging through:

al-mawdoo' – اَلْمَوْضُوْع (fabricated, forged)

Linguistically: That brought or put down.

Technically: it is a lie, invented and attributed to the Prophet (Sallalaahu alaihi wa sallam).

Its level: It is the worst and most evil of all the weak ahaadeeth. Some scholars place it in a class of its own, not holding it to be a type of weak hadeeth.

The ruling regarding its narration: Scholars have agreed that it is not permissible to narrate it except to explain that it is fabricated.

Ways of fabrication:

- To create the Matn and create the appropriate Isnad.
- To use the words of wisdom, by some wise people, and create an Isnad for it.

How to know about fabrication:

a. The fabricator tells about himself, such as Noah Ibn Abi Maryam, he told on himself that he created Hadith in the benefit of each and every Sura of the Quran.

b. If he reports on the authority of a shaik which died before he was born.

c. If he belongs to a sect that is known of lying such as the shiat, and the Hadith is about people of the House of prophecy.

d. If the Hadith itself is very weak linguistically, or goes against the obvious senses or the clear Quranic Aayas.

Why fabricating Hadith?

a. To motivate people to make good deeds.

Maysara Ibn Abd Rabbeh was asked: from where did you get these Hadith “whoever read this shall be rewarded this and that..” he said: I fabricated it to motivate people.

b. To help spread a sect, especially the political sects such as the Khawarij and shiat.

c. To hurt Islam such as Mohamed Ibn saeed Al-shami, who was killed as a "Zindeeq". He reported on the authority of Humaid, elevated: I am the last (ring) of the prophets there is no prophet after me, except what Allah wishes". Of course, this last exception indicates that there might be a prophet after the prophet .

d. To be accepted by the rulers and governers, as in the story of Giath Ibn Ibrahim and the Khalifa Al-Mahdi (no race exept of arrows, Khuf خف Hafer حافر he added "or Wings جناح", as he found Al-Mahdi hunting pegons.

e. To make living, as the story tellers, such as Abi Saeed Al-Madaini

f. To gain fame. Such as Ibn Abi Duhia.

<u>Famous works on fabricated ahaadeeth</u>:

1) "Kitaabul Mawdoo'aat" - Ibn al-Jawzee.

2) "al-Laaleeul Masnoo'ah fil ahaadeethil Mawdoo'ah" - as-Suyootee.)

3) "Tanzeehush Sharee'atil Marfoo'ah 'anil ahaadeethish-shanee'atil mawdoo'ah" - Ibn 'Iraaq al-Kinaanee.

Ignored Hadith المتروک (Matrouk):

Linguistically: Ignored.

Technically :If the reporter is accused of being a liar, his Hadith is considered Matrouk.

Reasons:

why a reporter might be accused of being a liar?

a. if the Hadith is only reported on his authority, and it contradicts a well established general rule in shariat.

b. if he is known as a liar in his public life, even he was not accused of being a liar in Hadith.

Example:

Amru Ibn shamr Al-Gafi An Jaber, An Ali and Ammar said: the prophet used to make Qunoot in Fajr prayer, and make Takbeer in the day of Arafat from the Duha prayer, and contradict the Asr prayer at the last day of Mina". Al-Nisaie and Al-darqutni said that his Hadith is ignored.

Denounced Hadith (Munkar) **المنكر**

Linguistically: Denounced.

Technically: it has two deffinations :

1. Hadith is considered Munkar (denounced) if the reporter is sinful, Innovator, Ignorant, Commits grand errors, being thoughtlessness or

commits misapprehension.

2. Another definition: is the Hadith where the reporter is weak and he conflicts with other Hadith of a more trustworthy or acceptable reporter.

We have to notice, in the second definition, the difference between the Munkar (denounced) and the Shaz (irregular). Although both of them represents a conflict with a more acceptable reporter, but the difference is that in the case of the Munkar, the reporter is weak, while in the case of the shaz, the reporter is also acceptable but not as much as the other reporter.

Example: of the first definition:

Al-Nisaie & Ibn Maja reported through Abi Zakeer Yahia Ibn Mohamed Ibn Qais An Hesham Ibn Urwa, An his father (Urwa Ibn Alzubair) An Aisha, elevated: Eat dates with Tamr, as Satan gets angry when humans do so" Al-Nesaie said: "this is a Munkar Hadith, only reported through Abi Zakeer, and he is a good person, but he did not get to the level where his Hadith (only reported through him Fard) is acceptable".

Example of the second definition:

Ibn Abi Hatem through Habib Ibn Habib Alzayat, An Abi Ishaq, An Al-Aizar Ibn Harith, An Ibn Abbas, An the prophet said:" whoever prayed, gave Zakat, Make Haj, fasted, and offered welcome to the guest shall enter paradise". Abu hatem said: "it is Munkar as other trustworthy reporters narrated it as "Mauquf (stopped)" on Abi ishaq, and this text is the "recognized chain".

This places the Munkar (denounced) as the third of the Rejected Hadith, after the Mau'du (Fabricated) and the Matruk (Ignored)

APPENDIX

In appendix I would like to add some ahadith just for consecration

يُسلِّمُ الصَّغيرُ على الكَبِيرِ، والمارُّ على القاعِدِ، والقَليلُ على الكَثير

The Younger Person Ought To Salute The Older, And The One Walking Ought To Salute The Sitting, And The Smaller Group Ought To Salute The Larger.

(Bukhari)

ليسَ مِنَّا مَن لَم يَرحمْ صَغيرَنا ولم يُوقِّرْ كَبيرَنا

He Is Not Quality Muslim Who Does Not Show Kindness To The Young Ones And Respect To The Older Ones.

(Tirmidhi)

العائدُ في هِبَتِه كالعائدِ في قَيْئِه

The Person Who Takes Back His Gift, Is Like Someone Who Swallows His Vomit.

(Bukhari)

حقُّ المُسلِمِ على المُسلِمِ سِتٌ: قِيلَ ما هُنَّ يا رسول الله؟ قال: إذا لقَيْتَهُ فسلِّم عليه، وإذا دعاكَ فأجِبْه، وإذا اسْتَنْصَحكَ فانْصحْ لهُ، وإذا عطَسَ وحمَدَ الله فشَمِّتْهُ، وإذا مَرِضَ فعُدْهُ، وإذا مات فاتْبَعْه

The Rights Of A Muslim Upon A Fellow Muslim Are Six:

When He Meets His Fellow Muslim He Should Greet Him;

When Invited He Should Accept The Invitation;

When Asked For Advice He Should Give It;

When He Sneezes He Should Respond By Invoking Allah's Mercy;

When He Becomes Sick He Should Visit Him; And When He Dies He Should Follow His Funeral.

(Muslim)

لا يُؤمِنُ أحدُكُم حتى يُحِب لأَخِيهِ ما يُحبُّ لِنَفسه

He Has Weak Faith Until That Person

Loves For His Brother What He Loves For Himself.

(Bukhari)

إنَّ المؤمِنَ للمُؤمنِ كَالبُنيان يشدُّ بَعْضُه بَعضا

Truly The Faithful Are To One Another Like Components Of A Building—Each Part Supports The Other.

(Muslim And Bukhari)

المؤمنون كرجلٍ واحد إن إشتكى عينهُ إشتكى كُلُّه وإن إشتكى رأسُهُ إشتكى كُلُّه

The Faithful Are Like A Single Body: If His Eye Suffers, Then His Constitution Will Suffer; And If He Has A Headache, Then His Whole System Will Suffer.

(Muslim)

مثَلُ المؤمنينَ في توادِّهم وتراحمهم وتعاطفهم كمثَلِ الجَسدِ الواحد

إذا اشتكى منهُ عضْوٌ تداعى لهُ سائِرِ الجَسَدِ بالسَّر والحُمّى

The Similitude Of The Believers In Their Compassion, Mercy, And Affection Toward Each Other Is Like A Single Body. When One Organ Ails, The Whole Body Suffers And Reacts.

كًلُّ معروفٍ صَدَقَه فإنًّ منَ المعروفِ أنْ تلقى أخاكَ بِوجهٍ طَلْقٍ وأن تُفْرغْ من دلْوِك في إناء أخيك

Verily Every Good Deed Is Charity, And It Is A Good Deed If You Meet Your Brother (In Religion) With A Cheerful Look, And It Is A Good Deed If You Extend A Helping Hand To Him.

(us'nad Ahmad)

إماطة ألأذَى عن الطريق صَدَقَه

And The Removal Of A Harmful Item From The Street Is Charity.

(Bukhari)

ورجلٌ تَصدَّق بصدقَةٍ فأخفاها حتى لا تَعلمَ شِمالُهُ ما تُنفقُ يَميـنَه

The Best Of Alms Is What The Right Hand Gives, And The Left Hand Does Not Know Of It

(Bukhari)

... والكلمةُ الطيِّبةُ صَدَقه، وبكلِّ خَطوةٍ تمشِيْها إلى الصلاةِ صَدَقه، وتُمـيطُ الأذى عن الطَّريقِ صَدَقه

... And The Kind Word Is Charity, And In Every Step You Take For Salat Is Charity, And To Remove A Harmful Item From The Street Is Charity.

(Abu Hurairah)

أفضَلُ الصَدَقهِ، أن تَصدَّق وأنت صَحيحٌ شَحيحٌ تَأمَلُ الغِنَىْ وتخشى الفَقْر

The Good Charity Is To Give Of Your Wealth When You Are A Miser And You Hope To Be Rich And Are Afraid Of Poverty.

هَلَكَ المُتَنَطِّعُون، هَلَكَ المُتَنَطِّعُون، هَلَكَ المُتَنَطِّعُون،

They Are Losers, Those Who Make Religion Strenuous. They Imperil Themselves Who Enforce Tough Practices Of Islam. They Destroy Themselves Who Are Extreme

(Muslim)

إنَّ الدِّينَ يُسّرٌ، ولَنْ يُشادَّ الدِّينَ أحَدٌ إلا غَلَبَه،فَسدِّدوا وقارِبوا، وأبْشِروا، واسْتَعينوا بالغُدْوةِ والرَّوحَةِ وشَيءٍ منَ الدَّلْجَةِ

Islam Is Easy And The Person Who Makes It Strenuous Is A Loser. Hence, Follow Islam With Moderation, Be Close To It, Give Glad Tidings, Follow It In The Morning, During The Day, And Part Of The Night.

(Bukhari)

خيرُ الأُمور أوْسطها

The Best Of Dealings Are The Ones Done In Moderation.

طَلَبُ العِلْمِ فَرِيْضَةٌ على كلِّ مسلمٍ ومسلمه

Seeking Of Knowledge Is An Obligation Upon

Every Muslim, Be It A Man Or A Woman   Mishkaat

مَن خَرَجَ في طَلَبِ العلْم فَهُوَ في سبيل الله حتى يَرْجِع

The Person Who Goes Forth In Search Of Knowledge Is Striving Hard In The Way Of God; Until He Returns.

(Tirmidhi)

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
" لَمَّا قَضَى اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ عَلَى نَفْسِهِ، فَهُوَ مَوْضُوعٌ عِنْدَهُ:
إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي"

رواه مسلم (وكذلك البخاري والنسائي وابن ماجه)

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"When Allah decreed the Creation He pledged Himself by writing in His book which is laid down with Him: 'My mercy prevails over my wrath.'"

[Muslim (also by al-Bukhari, an-Nasa'i and Ibn Majah)]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " قَالَ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ"

رواه البخاري (وكذلك النسائي)

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Allah Almighty has said:

'The son of Adam denied Me and he had no right to do so. And he reviled Me and he had no right to do so. As for his denying Me, it is his saying: 'He will not remake me as He made me at first' (1) - and the initial creation [of him] is no easier for Me than remaking him. As for his reviling Me, it is his saying: 'Allah has taken to Himself a son,' while I am the One, the Everlasting Refuge. I begot not nor was I begotten, and there is none comparable to Me.'"

(1) i.e., bring me back to life after death.

[Bukhari (also by an-Nasa'i).]

عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، رَضِيَ اللَّهُ عَنْهُ قَالَ:
"صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَةِ، عَلَى إِثْرِ سَمَاءٍ (1) كَانَتْ مِنْ اللَّيْلَةِ، فَلَمَّا انْصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ لَهُمْ: "هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ،

وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ(1) كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي، مُؤْمِنٌ بِالْكَوْكَبِ"

رواه البخاري (وكذلك مالك والنسائي)

On the authority of Zayd ibn Khalid al-Juhaniyy (may Allah be pleased with him), who said:

> The Messenger of Allah (may the blessings and peace of Allah be upon him) led the morning prayer for us at al-Hudaybiyah following rainfall during the night. When the Prophet (may the blessings and peace of Allah be upon him) finished, he faced the people and said to them: "Do you know what your Lord has said?" They said: "Allah and his Messenger know best." He said: "'This morning one of my servants became a believer in Me and one a disbeliever. As for him who said: 'We have been given rain by virtue of Allah and His mercy,' that one is a believer in Me, a disbeliever in the stars (2); and as for

him who said: 'We have been given rain by such-and-such a star,' that one is a disbeliever in Me, a believer in the stars.'"

(2) The pre-Islamic Arabs believed that rain was brought about by the movement of stars. This Hadith draws attention to the fact that whatever be the direct cause of such natural phenomena as rain, it is Allah the Almighty who is the Disposer of all things.

[Bukhari (also by Malik and an-Nasa'i).]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

" قَالَ اللَّهُ: يَسُبُّ بَنِي بَنُو آدَمَ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِي اللَّيْلُ وَالنَّهَارُ"

رواه البخاري (وكذلك مسلم)

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Allah said:

'Sons of Adam inveigh against [the vicissitudes of] Time, and I am Time, in My hand is the night and the day.'" (1)

(1) As the Almighty is the Ordainer of all things, to inveigh against misfortunes that are part of Time is tantamount to inveighing against Him.

[Bukhari (also by Muslim).]

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ **صَلُّوا عَلَى أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ فَإِنَّ اللَّهَ بَعَثَهُمْ كَمَا بَعَثَنِي**

119شعب الإيمان للبيهقي الثاني من شعب الإيمان و هو باب في الإيمان

المحدث السيوطي خلاصة حكم المحدث صحيح

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “Send blessings upon the Prophets and Messenger of Allah, for verily Allah has sent them just as He has sent me.”

[Al-Bayhaqi, Shu’b Al-Iman, Number 119, Sahih]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

" قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنْ الشِّرْكِ؛ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِي غَيْرِي، تَرَكْتُهُ وَشِرْكَهُ".

رواه مسلم (وكذلك ابن ماجه)

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Allah (glorified and exalted be He) said:

'I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me."

[Muslim (also by Ibn Majah).]

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ يَا آدَمُ فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ قَالَ يَقُولُ أَخْرِجْ بَعْثَ النَّارِ قَالَ وَمَا بَعْثُ النَّارِ قَالَ مِنْ كُلِّ أَلْفٍ تِسْعَ مِائَةٍ وَتِسْعَةً وَتِسْعِينَ فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سَكْرَى وَمَا هُمْ بِسَكْرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ فَقَالُوا يَا رَسُولَ اللَّهِ أَيُّنَا ذَلِكَ الرَّجُلُ قَالَ أَبْشِرُوا فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفًا وَمِنْكُمْ رَجُلٌ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ قَالَ فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ إِنَّ مَثَلَكُمْ فِي الْأُمَمِ كَمَثَلِ الشَّعَرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ أَوِ الرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ

6078 صحيح البخاري كتاب تفسير القرآن سورة قل أعوذ برب الفلق

Abu Sa’eed Al-Khudri reported: The Messenger of Allah, peace and blessings be upon him, said,

“Allah will say: O Adam! Adam will reply: I am at Your service. Allah will say: Bring out the people of the Hellfire. Adam will say: Who are the people of the Hellfire? Allah will say: They are nine hundred and ninety-nine of every thousand. At that time, the hair of children will turn gray and every pregnant woman will drop her load and you will

see people in a state of drunkness, although they are not intoxicated, for the punishment of Allah is severe."

This news greatly distressed the companions and they said, "O Messenger of Allah, who is the one man who will be saved?" He said,

"The good news is that the one thousand will be from the nations of Gog and Magog and the one will be from your nation." Then he said,

"By the one in whose hand is my soul, I hope you will be a third of the people of Paradise."

Then we praised Allah and exalted Him, and he said,

"By the one in whose hand if my soul, I hope you will be half of the people of Paradise. Verily, your example is that of a white hair on the skin of a black ox, or a hairless spot on the leg of a donkey."

[Sahih Bukhari, Book 76, Number 537, ***Sahih***]

أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلًا قَالَتْ عَائِشَةُ فَقُلْتُ يَا رَسُولَ اللَّهِ الرِّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذَاكِ

6075صحيح البخاري كتاب تفسير القرآن سورة قل أعوذ برب الفلق

5107صحيح مسلم كتاب الجنة وصفة نعيمها وأهلها باب فناء الدنيا وبيان الحشر يوم

Aisha reported: The Messenger of Allah, peace and blessings be upon him, said.

"The people will be assembled barefoot, naked, and uncircumcised."

I said, "O Messenger of Allah, will the men and women look at each other?" He said,

"The matter will be too serious for them to notice."

[Sahih Bukhari, Book 76, Number 534, Agreed Upon]

عن صفوان بن محرز المازني، قال بينما أنا أمشي مع ابن عمر ـ رضى الله عنه
آخذ بيده إذ عرض رجل، فقال كيف سمعت رسول الله صلى الله عليه واله وسلم في النجوى فقال سمعت رسول الله صلى الله عليه واله وسلم يقول:

" إن الله يدني المؤمن فيضع عليه كنفه، ويستره فيقول أتعرف ذنب كذا أتعرف ذنب كذا فيقول نعم أى رب. حتى إذا قرره بذنوبه ورأى في نفسه أنه هلك قال سترتها عليك في الدنيا، وأنا أغفرها لك اليوم. فيعطى كتاب حسناته، وأما الكافر والمنافقون فيقول الأشهاد هؤلاء الذين كذبوا على ربهم
ألا لعنة الله على الظالمين ".

2481 - المظالم كتاب-البخاري

Narrated Safwan bin Muhriz Almazini: While I was walking with Ibn 'Umar holding his hand, a man came in

front of us and asked, "What have you heard from Allah's Apostle about An-Najwa?" Ibn 'Umar said:

"I heard Allah's Apostle saying, 'Allah will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such-and-such sins? He will say: Yes, my Lord. Allah will keep on asking him till he will confess all his sins and will think that he is ruined. Allah will say: 'I did screen your sins in the world and I forgive them for you today', and then he will be given the book of his good deeds. Regarding infidels and hypocrites (their evil acts will be exposed publicly) and the witnesses will say: These are the people who lied against their Lord. Behold! The Curse of Allah is upon the wrongdoers."

عن أنس رضي الله عنه قال: سمعت رسول الله صلي الله عليه وسلم يقول :

قال الله تعالى: يا ابن آدم ! إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولاأبالي، يا ابن آدم ! لو بلغت ذنوبك عنان السماء، ثم استغفرتني غفرت لك، يا ابن آدم ! إنك لو اتيتني

بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئاً لأتيتك بقرابها مغفرة.

رواه الترمذي:3540، وقال: حديث حسن صحيح.

On the authority of Anas may Allah be pleased with him, who said: I heard the messenger of Allah say: Allah the Almighty has said:

O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as its

related by Al-Tirmithi, who said that it was a good and sound Hadith

عن عدي بن حاتم قال قال رسول الله صلى الله عليه واله وسلم: ما منكم من أحد إلا سيكلمه الله ليس بينه وبينه ترجمان فينظر أيمن منه فلا يرى إلا ما قدم وينظر أشأم منه فلا يرى إلا ما قدم وينظر بين يديه فلا يرى إلا النار تلقاء وجهه فاتقوا النار ولو بشق تمرة زاد ابن حجر قال الأعمش وحدثني عمرو بن مرة عن خيثمة مثله وزاد فيه ولو بكلمة طيبة

صحيح مسلم كتاب الزكاة باب الحث على الصدقة ولو بشق تمرة أو كلمة طيبة وأنها حجاب من النار 1016

Adi bin Hatim (radi Allahu anha) reported that the Messenger of Allah (sal Allahu alaihi wa sallam) said,

"Everyone of you will speak to his Rubb without an interpreter between them. He will look to his right and will see only the deeds he had previously done; he will look to his left and will see only the deeds he had previously done, and he will look in front of him and will see nothing but the Fire (of Hell) before his face.

So protect yourselves from the Fire (of Hell), even by giving half a date-fruit (in charity)

.” A hadith like this has been transmitted by Khaithama and addition has been made in this of (these words); "Even if it is with a good word."

(Muslim Book 5, Num)

عَنْ فَضَالَةَ بْنِ عُبَيْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي حَجَّةِ الْوَدَاعِ أَلَا أُخْبِرُكُمْ مَنْ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ عَزَّ وَجَلَّ .

23447مسند أحمد بَاقِي مُسْنَدِ الْأَنْصَارِ المسلم من سلم المسلمون من لسانه ويده المحدث ابن حجر العسقلاني خلاصة حكم المحدث إسناده صحيح

Fadalah ibn Ubaid reported: The Messenger of Allah, peace and blessings be upon him, said during his farewell sermon, “Shall I not tell you about who is a Muslim? It is he from whose tongue and hand the Muslims are safe, and the believer is he who is trusted with the people’s lives and wealth. The emigrant is he who emigrates from sins and

vice, and the one who strives in the cause of Allah is he who strives in obedience to Allah the Exalted.”

[Musnad Ahmad, Number 23447, Sahih]

عن حمران مولى عثمان قال سمعت عثمان بن عفان وهو بفناء المسجد فجاءه المؤذن عند العصر فدعا بوضوء فتوضأ ثم قال والله لأحدثنكم حديثا لولا آية في كتاب الله ما حدثتكم إني سمعت رسول الله صلى الله عليه وسلم يقول
" لا يتوضأ رجل مسلم فيحسن الوضوء فيصلي صلاة إلا غفر الله له ما بينه وبين الصلاة التي تليها " .

صحيح مسلم ,كتاب الطهارة ,562

Humran, the freed slave of 'Uthman b. 'Affan, reported on the authority of 'Uthman b. 'Affan that he heard Allah's Messenger (may peace be upon him) say:

He who performed ablution for prayer

and performed it properly and then went (to observe) obligatory prayer and offered it along with people or with the congregation or in the mosque, Allah would pardon his sins.

(Muslim Book 2, Number 0447)

عن أبي سعيد الخدري رضي الله عنه:أن النبي صلى الله عليه وسلم قال :

إياكم والجلوس بالطرقات .

فقالوا :يا رسول الله، مالنا من مجالسنا بد نتحدث فيها، فقال:

فإذا أبيتم إلا المجلس، فأعطوا الطريق حقه .

قالوا :وما حق الطريق يا رسول الله؟ قال :

غض البصر، وكف الأذى، ورد السلام، والأمر بالمعروف، والنهي عن المنكر.

صحيح البخاري ,كتاب الاستئذان ,5875

Narrated Abu Said Al-Khudri (may Allah be pleased with him): The Prophet (peace be upon him) said,
'Beware! Avoid sitting on the roads.
" They (the people) said, "O Allah s Apostle! We can't help sitting (on the roads) as these are (our places) here we have talks.
" The Prophet said, ' l f you refuse but to sit, then pay the road its right ' They said, "What is the right of the road, O Allah's Apostle?"

He said, 'Lowering your gaze, refraining from harming others, returning greeting, and enjoining what is good, and forbidding what is evil."

(Sahih al-Bukhari Volume 8, Book 74, Number 248)

عن تميم الداري رضي الله عنه أ ن النبي صلى الله عليه واله وسلم قال :

الدين النصيحة قلنا لمن قال:

لله ولكتابه ولرسوله ولأئمة المسلمين وعامتهم.

(صحيح مسلم ,كتاب الايمان)

On the authority of Tameem ibn Aus ad-Daree (may Allah be pleased with him):

The Prophet (peace and blessings of Allah be upon him) said

“The deen (religion) is naseehah (advice, sincerity)

” We said “To whom?” He (peace and blessings of Allah be upon him) said

To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.”

(Sahih Muslim 'The Book of Faith (Kitab Al-Iman))

ليس منا من دعا إلى عصبية و ليس منا من قاتل على عصبية
و ليس منا من مات على عصبية

الراوي :جبير بن مطعم المحدث :السيوطي المصدر :الجامع الصغير - الصفحة أو الرقم :7684
خلاصة حكم المحدث :حسن

Jubair ibn Mut'im رضي الله عنه narrated:

The Messenger of Allah صلى الله عليه واله وسلم said

: "He is not one of us who calls to tribalism
He is not one of us who fights for the sake of tribalism
He is not one of us who dies following the way of tribalism."

[Sunan Abu Dawud, Book 41, Number 5102]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "قَالَ اللَّهُ تَعَالَى :كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ :لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ :اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ"

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Allah Almighty has said:

'The son of Adam denied Me and he had no right to do so. And he reviled Me and he had no right to do so. As for his denying Me, it is his saying: 'He will not remake me as He made me at first' (1) - and the initial creation [of him] is no easier for Me than remaking him. As for his reviling Me, it is his saying: 'Allah has taken to Himself a son,' while I am the One, the Everlasting Refuge. I begot not nor was I begotten, and there is none comparable to Me.'"

مفاتيح الغيب خمس ، لا يعلمها إلا الله : لا يعلم ما تغيض الأرحام إلا الله ولا يعلم ما في غد إلا الله ، ولا يعلم متى يأتي المطر أحد إلا الله ولا تدري نفس بأي أرض تموت إلا الله، ولا يعلم متى تقوم الساعة إلا الله

الراوي :عبدالله بن عمر المحدث :البخاري المصدر :صحيح البخاري - الصفحة أو الرقم : 7379
خلاصة حكم المحدث :صحيح

Narrated Ibn Umar (رضي الله عنه) : The Prophet (صلى الله عليه وسلم) said,

keys of the unseen are five and none knows them but Allāh:
(1) None knows what is in the womb, but Allāh.

(2) none knows what will happen tomorrow, but Allāh.

(3) none knows when it will rain, but Allāh.

(4) none knows where he will die, but Allāh.

(5) and none knows when the Hour will be established, but Allāh.

(Sahih Bukhari, Volume 9, Book 93, Number 47)

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ مُؤْلَفٌ وَلَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ

(مسند أحمد ا بن حنبل 8945)

Abu Huraira reported: The Prophet, peace and blessings be upon him, said.

"The believer is gracious, for there is no goodness in one who is neither kind nor friendly."

[Musnad Ahmad, Number 8945, Sahih]

عن عبد الله بن مسعود رضي الله عنه، قال قال رسول الله صلى الله عليه واله وسلم : " سباب المسلم فسوق وقتاله كفر "

(رواه مسلم الإيمان 230)

It is narrated on the authority of 'Abdullah b. Mas'ud (may Allah be pleased with him) that the Messenger of Allah (may peace and blessings be upon him) observed
Abusing a Muslim is an outrage and fighting against him is unbelief

(MuslimBook 1, Number 0122)

عن أنس بن مالك ـ رضى الله عنه ـ قال دخلنا مع رسول الله صلى الله عليه وسلم على أبي سيف القين وكان ظئرا لإبراهيم ـ عليه السلام ـ فأخذ رسول الله صلى الله عليه وسلم إبراهيم فقبله وشمه ثم دخلنا عليه بعد ذلك وإبراهيم يجود بنفسه فجعلت عينا رسول الله صلى الله عليه وسلم تذرفان.

فقال له عبد الرحمن بن عوف ـ رضى الله عنه ـ وأنت يا رسول الله فقال

" يا ابن عوف إنها رحمة ".

ثم أتبعها بأخرى فقال صلى الله عليه وسلم

" إن العين تدمع والقلب يحزن ولا نقول إلا ما يرضى ربنا وإنا بفراقك يا إبراهيم لمحزونون".

رواه موسى عن سليمان بن المغيرة عن ثابت عن أنس ـ رضى الله عنه ـ عن النبي صلى الله عليه وسلم.

(صحيح البخاري كتاب الجنائز1315)

Narrated Anas bin Malik:

We went with Allah's Apostle (p.b.u.h) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Apostle took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Apostle (p.b.u.h) started shedding tears. 'Abdur-Rahman bin 'Auf (radi Allahu anhu) said, "O Messenger of Allah, you too weep?

" He (sal Allahu alaihi wa sallam) said "O Ibn 'Auf! It is mercy. " Then he began to weep and said

"The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Rubb (Lord). O Ibrahim! Indeed we are grieved by your departure."

(Bukhari Volume 2, Book 23, Number 390)

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ مُؤْلَفٌ وَلَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ

مسند أحمد ابن حنبل8945

Abu Huraira reported: The Prophet, peace and blessings be upon him, said:

“The believer is gracious, for there is no goodness in one who is neither kind nor friendly.”

[*Musnad Ahmad, Number 8945, Sahih*]

عن أبي هريرة رضي الله عنه قال:
أن رسول الله صلى الله عليه واله وسلم قال:
(فضلت على الأنبياء بست أعطيت جوامع الكلم ونصرت بالرعب وأحلت لي الغنائم وجعلت لي الأرض طهورا ومسجدا وأرسلت إلى الخلق كافة وختم بي النبيون)

(صحيح مسلم ,المساجد ومواضع الصلاة)

Abu Hurairah, may Allah be pleased with him, reported: The Messenger of Allah (may peace be upon him) said: I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have gained victory by terror (in the hearts of enemies): spoils have been made lawful to me; the earth has been made for me clean and a place of

worship; I have been sent to all mankind; and the line of prophets is closed with me.

(Sahih Muslim Book 004, Number 1062)

عـن أبـي هـريـرة رضي الله عـنـه أن رجـلاً قـال للـنـبي صلى الله عليه واله وسلم: أوصـني قال:لا تغضب فردد مراراً قال:لا تغضب.

(رواه البخاري كتاب الأدب 6184)

On the authority of Abu Hurairah (may Allah be pleased with him), who said: a man said to the Prophet (peace be upon him):

"Counsel me"

. He said:

"Do not become angry".

several times, and he said:The man repeated [his request]

"Do not become angry"

(Bukhari Volume 8, Book 73, Number 137)

عن أبي هريرة رضي الله عنه قال :قال رسول الله صلى الله عليه واله وسلم:

إن الله عز وجل يقول يوم القيامة:

"يا ابن آدم مرضت فلم تعدني قال يا رب كيف أعودك وأنت رب العالمين قال

أما علمت أن عبدي فلانا مرض فلم تعده أما علمت أنك لو عدته لوجدتني عنده يا ابن آدم استطعمتك فلم تطعمني قال يا رب وكيف أطعمك وأنت رب العالمين قال أما علمت أنه استطعمك عبدي فلان فلم تطعمه أما علمت أنك لو أطعمته لوجدت ذلك عندي يا ابن آدم استسقيتك فلم تسقني قال يا رب كيف أسقيك وأنت رب العالمين قال استسقاك عبدي فلان فلم تسقه أما إنك لو سقيته وجدت ذلك عندي"

(رواه مسلم البر والصلة والآداب 4661)

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Allah (mighty and sublime be He) will say on the Day of Resurrection:

'O son of Adam, I fell ill and you visited Me not.' He will are the say: 'O Lord, and how should I visit You when You Lord of the worlds?' He will say: 'Did you not know that visited him My servant So-and-so had fallen ill and you not? Did you not know that had you visited him you would Adam, I asked you for have found Me with him? O son of food and you fed Me not.' He will say: 'O Lord, and how are the Lord of the worlds?' should I feed You when You He will say: 'Did you not know that My servant So-and-so and you fed him not? Did you not know asked you for food that had you fed him you would surely have found that (the for doing so) with Me? O son of Adam, I asked you reward to give Me to drink and you gave Me not to drink.' He will say: 'O Lord, how should I give You to drink when You are So-and-so the Lord of the worlds?' He will say: 'My servant asked you to give him to drink and you gave him not to would have surely drink. Had you given him to drink you found that with Me.'"

(Muslim Book 32, Number 6232)

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ، قَالَ: "إنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ، إلَى سَبْعِمِائَةِ ضِعْفٍ، إلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا، كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً".

رواه البخاري ومسلم

On the authority of Ibn Abbas (may Allah be pleased with them both), from the Messenger of Allah (peace and blessings of Allah be upon him), among the sayings he related from his Lord (glorified and exalted be He) is that He said:

> "Allah has written down the good deeds and the bad ones." Then He explained it [by saying that] "he who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to

seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed."

[Bukhari and Muslim.]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَإٍ، ذَكَرْتُهُ فِي مَلَإٍ خَيْرٌ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرٍ، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا(1) وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً"

رواه البخاري (وكذلك مسلم والترمذي وابن ماجه)

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Prophet (peace and blessings of Allah be upon him) said:

"Allah the Almighty said:

'I am as My servant thinks I am (1). I am with him when he makes mention of Me. If he makes mention of Me to himself, I make

mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me an arm's length, I draw near to him a fathom's length. And if he comes to Me walking, I go to him at speed."

(1) Another possible rendering of the Arabic is: 'I am as My servant expects Me to be.' The meaning is that forgiveness and acceptance of repentance by the Almighty is subject to His servant truly believing that He is forgiving and merciful. However, not to accompany such belief with right action would be to mock the Almighty.

[Buhkari (also by Muslim, at-Tirmidhi and Ibn-Majah).]

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ، قَالَ: "إنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ، إلَى سَبْعِمِائَةِ ضِعْفٍ، إلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا، كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً".

رواه البخاري ومسلم

On the authority of Ibn Abbas (may Allah be pleased with them both), from the Messenger of Allah (peace and blessings of Allah be upon him), among the sayings he related from his Lord (glorified and exalted be He) is that He said:

> "Allah has written down the good deeds and the bad ones." Then He explained it [by saying that] "he who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed."

[Bukhari and Muslim.]

عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ:

" يَا عِبَادِي: إنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا. يَا عِبَادِي: كُلُّكُمْ ضَالٌّ إلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي: كُلُّكُمْ جَائِعٌ إلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ، يَا عِبَادِي: كُلُّكُمْ عَارٍ إلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ.

يَا عِبَادِي: إنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ.

يَا عِبَادِي: إنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي: لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي: لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي: لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إذَا أُدْخِلَ الْبَحْرَ.

يَا عِبَادِي: إنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ إيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدْ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إلَّا نَفْسَهُ".

رواه مسلم (وكذلك الترمذي وابن ماجه)

On the authority of Abu Dharr al-Ghifari (may Allah be pleased with him) from the Prophet (peace and blessings of Allah be upon him) is that among the sayings he relates from his Lord (may He be glorified) is that He said:

> "'O My servants, I have forbidden oppression for myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of me and I shall guide you. O My servants, all of you are hungry except for those I have fed, so seek food of me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to

be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good praise Allah and let him who finds other than that blame no one but himself.'"

[Muslim (also by at-Tirmidhi and Ibn Majah).]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

" إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرِضْتُ فَلَمْ تَعُدْنِي(1) قَالَ: يَا رَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ. يَا ابْنَ آدَمَ: اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِي فُلَانٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي. يَا ابْنَ آدَمَ: اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي"

رواه مسلم

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Allah (mighty and sublime be He) will say on the Day of Resurrection:

'O son of Adam, I fell ill and you visited Me not.' He will say: 'O Lord, and how should I

visit You when You are the Lord of the worlds?' He will say: 'Did you not know that My servant So-and-so had fallen ill and you visited him not? Did you not know that had you visited him you would have found Me with him? O son of Adam, I asked you for food and you fed Me not.' He will say: 'O Lord, and how should I feed You when You are the Lord of the worlds?' He will say: 'Did you not know that My servant So-and-so asked you for food and you fed him not? Did you not know that had you fed him you would surely have found that (the reward for doing so) with Me? O son of Adam, I asked you to give Me to drink and you gave Me not to drink.' He will say: 'O Lord, how should I give You to drink when You are the Lord of the worlds?' He will say: 'My servant So-and-so asked you to give him to drink and you gave him not to drink. Had you given him to drink you would have surely found that with Me.'"

[Muslim]

The End